

Advertiser's copy

THE JAPAN CHRISTIAN QUARTERLY

Vol. I. No. 1.

JANUARY 1926

The Present Position of Christianity in Japan.	D. Tagawa.
The Actual Position of the Church in Japan.	S. H. Wainright.
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The Relation between Church and Mission in Japan.	W. H. M. Walton.

**Editorial and Departmental Notes, Book Reviews,
In Memoriam, Personal Column**

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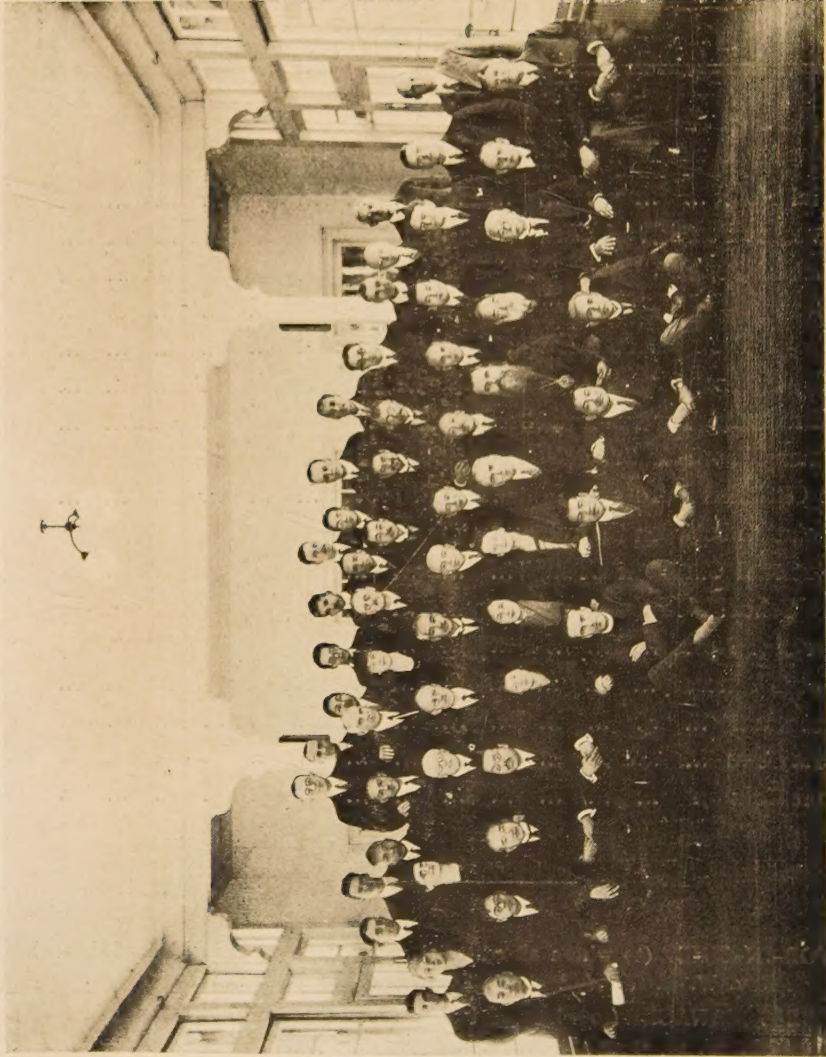
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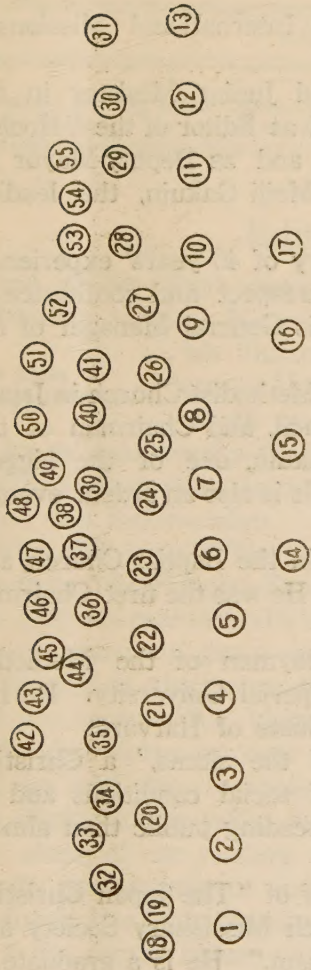
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Dr. J. R. Mott, Party and Delegates to the Kamakura Conference,
December, 21-23, 1925.



1. Rt. Revd. Bishop S. Motoda, Bishop of Tokyo. (Episcopalian)
2. Dr. Y. Chiba, Late Chairman, National Christian Council. (Baptist)
3. Dr. K. Iwaka, President Emeritus of Meiji Gakuin. (Presbyterian)
4. Bishop K. Uzaki, Chairman, National Christian Council. (Methodist)
5. Mrs. O. Kubushiro, Chairman, Social Service Dept. N. C. C. (Congregationalist)
6. Miss Michi Kawai, General Secretary, Y. W. C. A. (Presbyterian)
7. Dr. John R. Mott.
8. Archbishop Sergie. (Greek Orthodox Church)
9. Dr. D. Ebina, President, Doshisha University. (Congregationalist)
10. Dr. H. Kozaki, Pastor, Reinzaka Church. (Congregationalist)
11. Dr. Wainright, General Manager, Christian Literature Society. (Methodist)
12. Mr. F. Brockman.
13. Rev. W. H. M. Walton, Editor, 'Japan Christian Quarterly.' (Anglican)
14. Rev. K. Miyazaki, Secretary N. C. C. (Presbyterian)
15. Mr. K. Saito, General Secretary, Tokyo Y. M. C. A. (Baptist)
16. Rev. K. Inazawa. (Presbyterian)
17. Dr. Mott's secretary.
18. Mrs. Nielsen. (Lutheran)
19. Miss Jane Scott, Vice-Chairman, Federation of Christian Missions, Y. W. C. A.
20. Dr. A. Oltmans, Editor, 'Christian Movement in Japan.' (Presbyterian)
21. Dr. Dunlop. (Presbyterian)
22. Judge N. Watanabe, Member, House of Peers. (Presbyterian)
23. Dr. Schneider, President, Tohoku College. (Presbyterian)
24. Mr. H. Nagao, Late Head, Govt. Railways, Tokyo Section.
25. Rev. K. Matsuno, Treasure N. C. C. (Christian Convention)
26. Rev. D. Hadano, Head, Evangelistic Bureau, Methodist Church.
27. Rev. S. Kawajiri, Interpreter. (Methodist)
- 28.
29. Bishop Welch, Bishop of the Methodist Church in Korea.
30. Rev. T. Young, Late Chairman, Federation of Christian Missions. (Disciples)
31. Dr. Sturewalt, Chairman, Federation of Christian Missions. (Lutheran)
32. Rev. J. Nielson, President Lutheran Theological Seminary.
33. Mr. Frederick Mott.
34. Rev. K. Mori. (Presbyterian)
35. Rev. M. Kobayashi. (Presbyterian)
36. Miss M. Kaufmann, Y. W. C. A.
37. Dr. A. D. Berry, Dean, Aoyama Theological Seminary. (Methodist)
38. Rev. M. Yorogi, (Evangelical Church)
39. Rev. Y. Okazaki. (Brethren)
40. Rev. K. Nukada. (Congregationalist)
41. Rev. C. Sakai, (Methodist Protestant)
42. Mr. G. S. Phelps, General Secretary, Y. M. C. A.
43. Mr. G. S. Patterson, Y. M. C. A.
44. Mr. H. E. Coleman, Specialist in Sunday School Work. Secretary.
45. do
46. Mr. M. Kakehi, General Secretary National. Y. M. C. A.
47. Rev. C. S. Gillett. (Congregationalist)
48. Mr. K. Uezawa, Secretary, National Sunday School Association.
49. Dr. R. C. Armstrong, Secretary N. C. C. (Friends)
50. Mr. C. Suzuki. (Friends)
51. Dr. K. Reischauer, Late Chairman, Federation of Christian Missions (Presbyterian)
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53. Dr. W. Axling, Late Chairman, Federation of Christian Missions. (Baptist)
54. Mr. Wilbur, Y. M. C. A.
- 55.

Who's Who in this Issue

Dr. John Mott is Chairman of the International Missionary Council.

Mr. D. Tagawa is an ex-M.P. and Junior Minister in the Okuma Government; he has also served as Editor of the "Hochi," one of the leading newspapers in Japan, and as Deputy-Mayor of Tokyo. At present he is President of Meiji Gakuin, the leading Presbyterian institution in Japan.

Rev. S. H. Wainright is a missionary of 40 years' experience, who commands to a rare degree the respect and confidence of Churches and Missions in Japan. He is General Manager of the Christian Literature Society.

Rt. Rev. K. Uzaki is Bishop of the Methodist Church in Japan, Chairman of the National Christian Council, and Chairman of the Board of Directors of the Kansai Gakuin, one of the biggest Methodist Institutions in the Far East. He is also an ardent evangelist with a nation-wide experience.

Rev. Y. Chiba is one of the leaders in the Baptist Church, and is Principal of their theological college. He was the first Chairman of the National Christian Council.

Dr. E. Takasugi is a prominent layman of the Methodist Church and a Professor at Sapporo Imperial University. He has studied extensively abroad and is a graduate of Harvard.

Mr. T. Kagawa is "the apostle of the slums," a Christian evangelist, a labour leader, a student of social conditions and an author whose books command a bigger reading public than almost any others in Japan.

Rev. W. H. M. Walton, Editor-in-Chief of "The Japan Christian Quarterly," is a missionary of the Church Missionary Society and is specializing on "Newspaper Evangelism." He is a graduate of Cambridge University.

THE JAPAN CHRISTIAN QUARTERLY

A JOURNAL OF CHRISTIAN WORK IN JAPAN

(Formerly "The Japan Evangelist")

VOL. I

JANUARY 1926

No. 1

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

Editorial Notes

IN one of his vivid metaphors the writer of the Epistle to the Hebrews pictures his readers as engaged in a race. He takes his illustration from a scene familiar to them, one of the great relay races of the stadium, in which one team is pitted against another. As each lap is completed a fresh competitor takes the baton from his fellow and races away to do his round ere he, too, hands it on to the one that follows after.

With this issue "The Japan Christian Quarterly" receives the baton from "The Japan Evangelist" and presses forth on its way in the glorious race of God's high calling. Whether it can maintain the same speed or grace as its predecessor remains to be seen, but the goal is the same, that day when the "kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever."

If we may dare to apply part of the passage from which the above illustration is taken we trust that "the cloud of witnesses" in the shape of our readers will help us on our way with words of kindly encouragement and wise advice, so that we may be able to maintain the high standards of those who have finished their part of the course before us.

The main theme of our first issue is the position of the Christian campaign in Japan today and the consequent demands that it makes on the Christian forces as a whole from the standpoint of the Japanese Church. Consequently the majority of the articles are by Japanese leaders, who with their long contact with both East

The First Issue and
Some Others.

and West and their intimate knowledge of the churches they represent are best fitted to interpret the significance of the present situation. As more is said about this, however, later on in this issue we do not propose to develop it here.

The July issue of the magazine will be devoted to a study of the same subject but from the standpoint of the missionary body. By this means it is hoped to be able to get a fairly accurate view of the situation. The intermediate issue for April will consist of a series of articles by missionaries at work, whose purpose will be to set forth plainly, both for the benefit of the Home Board and the indigenous Church, what missionaries can do and are doing in various representative spheres.

We are fortunate in being able in our first issue to have not only a description of the conference held in December at Kamakura by invitation of Dr. Mott, but also an article from his—"pen" used to be the correct phrase, now we suppose "typewriter" is the more accurate one!

The "Mott Conference"
at Kamakura.

The purpose of the Conference is set forth in the article describing it, namely, to ascertain the ideas of the Christian forces in Japan as to the need and desirability of arranging for another "Edinburgh 1910" in the not far distant future.

In view of the new and immense problems confronting the Christian Church in the world today, problems such as those raised by the closer contact of race with race, or the growth of the Church in the Mission field, or the moral demands caused by the advance of industrialism, it is perhaps inevitable and right that such a conference should be held, and that the Kamakura "findings" were correct. But at the same time we must express our regret that more opportunity was not given to the Conference as a whole for considering this important question in greater detail together. As a matter of fact after a careful statement by Dr. Mott as to the purpose of his visit, and one or two questions by delegates, the whole question was relegated to a small though representative committee for study and report. It surely would have been to greater advantage to have had the whole matter thrashed out by the Conference as a whole, so that the answer given would have been representative of the mature and corporate thinking of the Christian leaders in Japan.

In making this criticism, however, we desire to state perfectly definitely our considered opinion that the time is ripe for such a

Conference, and in the event of it being decided to hold it, our intention of doing all we can to help forward the plans so far as Japan is concerned.

There is one feature of the recommendations of the recent conference at Kamakura which calls for special comment. It is the renewed emphasis laid on the importance of literature. We have got so accustomed to regard Christian literature as one of the ordinary handmaids of Christian work, that we have not awakened sufficiently to the fact that today it is being called to play an extraordinary part.

Literature and the
Present Situation

the renewed emphasis laid on the importance of literature. We have got so accustomed to regard Christian literature as one of the ordinary

handmaids of Christian work, that we have not awakened sufficiently to the fact that today it is being called to play an extraordinary part.

Literature has proved a far more far-reaching propagandist of radical thought than the most active Bolshevik agent. The extremer elements of society have been quick to realize possibilities and have exploited it to the full. They have taught us a lesson which we cannot afford to neglect. It was the realization of this fact that prompted the Committee on Evangelistic and Social Work to make the recommendation that they did.

Now to stress the importance of literature in no way detracts from the value of the living witness. But the simple fact today is that the living witness is not enough. By a simple mathematical calculation we can see that every Christian worker in Japan today, man or woman, ordained or lay, Japanese or foreign, is responsible for an average parish of 100,000 souls. The Nation-wide evangelistic campaign with its far-reaching activities did not touch 1% of the population.

Now if what had been expended on that had been used for newspaper propaganda, for example, it would have been possible with the same sum to reach 10% of the population ten times over, while a well-written, well-advertised book might cost nothing at all! The continued demand for books by Mr. Kagawa shows indisputably that the nation is ready to receive a Christian lead today in the problems that confront it. But for how long?

Events today are moving so rapidly that the demand on the Christian Church is for action both speedy and commensurate with the opportunity. Under present conditions literature alone can "meet that day." It may be that the recent merger of the Christian Literature Society with the Kyobunkan, which has placed in the hands of the Christian Church potentially a really effective instrument, may be God's method to enable us to fulfil His behests.

The Present Position of Christianity in Japan

D. TAGAWA

THE statistics of 1923 give the number of Christians in Japan, including both Roman Catholics and Protestants, to be approximately 240,000 or about 1 in 250 of the population. These figures would seem to indicate that Christianity has made very little progress since its introduction 58 years ago. It may even be said of the Japanese that they are like the Athenians of old in that they are forever seeking some new thing and lacking in steady purpose. Perhaps they have been too eager to imitate the West and adopt its civilization without building adequate foundations; but in my opinion the chief reason for the slow progress of Christianity is to be found in the fact that the government did not encourage its introduction and as a result the people at large have been quick to criticize it, and call it an unpatriotic and uncultivated religion.

The Japanese are very loyal nationalists and if necessary will sacrifice themselves at the command of authority. But they exhibit very little initiative without some such sanction. There are notable exceptions indeed, but this seems to be the rule.

The introduction of Western civilization will serve as an example—the Government imported western machinery, introduced its institutions and laws, and finally individuals followed its example. But without Government initiative the country could not possibly have made the extraordinary progress which it has done in recent years.

An example at hand is to be found in the Young Men's Associations which have sprung up in such a phenomenal way during the past few years. Quite recently about 200,000 yen were contributed by these associations and a building was erected by them near the Meiji Shrine in Tokyo. Contrast with this the exceedingly slow growth of the Young Men's Christian Associations, which were organized 40 years ago and which have advanced solely on individual initiative. The reason I think can be found in the fact that the former associations (Y.M.A.) were encouraged by the then Ministers of Education and of the Home Department.

With this official sanction the movement has spread like fire and at present embraces more than 200,000 of the youth of our country. This is a typical instance of how blindly the Japanese follow official leadership, and how slow they are to work out problems on their own initiative.

Foreign critics may point to the great private universities in Japan, built up without government aid as an instance to disprove the point just made. While one cannot but be proud of these institutions and recognize that they are striking examples of private enterprise, a study of the history of the two great universities of Keio and Waseda will reveal the fact that they are popular from necessity rather than choice. In the majority of cases, parents prefer to send their sons to a government university, and only send them to a private school because of the limited capacity of the government institutions. I do not think that the presence of these schools in our midst vitiates the contention that I have made that the people of our nation do not possess in themselves an independent aggressive self-confidence and a liberal temper.

Banking as a private joint-stock enterprise may be taken as another example. The name "National Bank" was used first to give people a sense of security and the banks official sanction. These banks flourished by means of government aid, and when such aid was withdrawn they languished. The people are ever leaning upon the state.

Be the methods as they may be, however, great changes took place in the early days of Meiji and western customs and manners were adopted often "in toto." In the matter of religion alone the conservative spirit obtained, and the government took the attitude that religion was not important. It was merely a mass of superstitions suited to the old and ignorant and was itself but a relic of the past. For these reasons Christianity did not become popular with the masses.

It is only fair to acknowledge that Christianity does seem to have certain anti-national characteristics, and to recognize that the government's fear and hatred of this religion were probably justified from their standpoint. Those who believe that Christianity is subversive of the nationalist spirit have spread this idea widely and have undoubtedly hindered the progress of this faith.

The prejudice in military and naval circles has worked to the

disadvantage of Christians in the army. Some have not received promotion because of their belief and many have been embittered by the unfair discrimination they have received in spite of their qualifications for promotion. Christians have been openly mocked and insulted, and some whom I have known personally have given up the unequal struggle. It is not therefore to be wondered at that Christianity did not make any great outward progress in the Meiji era under these conditions. Government hostility does in large measure account for the slow progress made by Christianity during that time.

To me, however, these facts are not at all discouraging. True it is that many Christians became disappointed and gave up the new faith: others fell into temptation, while some actually became antagonistic to the faith which they had once embraced. The loss was not small but the remnant that remained were strengthened and purified by the experience through which they passed. The fact that, in spite of Government opposition and the other causes I have mentioned, we have 240,000 Christians in Japan today is a proof to my mind of the truth and virility of our faith. I rejoice over these independent, self-supporting, determined believers and count them as the most vigorous part of our nation. With Government aid it is true we might be stronger in numbers, but the strength would have been of a very different character from the type of Christian that we have today. Many would have been like hot-house plants ready to wither when exposed to the winds of persecution. I glory rather in the stalwart forest trees which do not bend nor break in times of storm and stress, and I do not grieve at our small numbers. We cannot estimate the growth of the church by numbers alone. If our Christians were found poor in quality as well as few in numbers, I should indeed be profoundly depressed. I am convinced however that this is not the case. The quality of our Japanese Christian characters is not only not inferior but much superior to the character of members of merely ethical and humanitarian institutions and of other religious bodies in Japan.

It may be of interest to quote certain figures gathered by the Mainichi newspaper in the spring of 1925, relating to the religious belief of secondary school students in Osaka. The questions were prepared by the principals and teachers of the various schools.

Total number of students examined: 9,864.

QUESTIONS

1. Family Religion

a. Buddhist	7,973
b. Shinto	387
c. Christianity	329
d. Tenrikyo	80
e. Kurozumi Kyo	80

NOTE. Buddhist homes comprise 83 %.

2. Do you believe in a Supreme Being?

a. Yes	6,694
b. No	1,276
c. Indefinite	1,044

NOTE. Those affirming belief are 74.4 %

3. Is belief in religion essential?

a. Yes	4,522
b. No	456
c. Indefinite	390

NOTE. Those answering "Yes" are 83 % of the answers, but it is to be noted that a large number do not answer. It is significant however that 83 % hold religious faith to be essential against 74 % who affirm the existence of a Supreme Being.

4. What religion do you desire to believe?

a. Buddhism	3,157
b. Christianity	1,513
c. Tenrikyo, Kinkokyo, etc.—very few.	

NOTE. Number desiring to believe Buddhism represents about 40 % of the Buddhist homes, while those desiring to believe Christianity represent 46% of the Christian homes and about 1/6 of the total number of students questioned. Compare this also with the fact that only one in 250 of the population is a Christian.

5. What religious literature are you reading?

a. None	5,518
b. Christian	1,876
New Testament	1,373
Other books	503
c. Buddhist	640

NOTE. Those reading Buddhist literature are about 8 % of those coming from Buddhist homes, while those reading Christian literature are nearly 600 % of the number coming from Christian homes.

The above figures indicate that Christianity is making a more rapid and extensive progress than the statistics of mere church

membership would indicate, and that this increase is specially noticeable among the young. New wine cannot be poured into old bottles. The younger people of post-Meiji times cannot be satisfied with the old religions. They are looking to Christianity to help with the solution of the puzzling problems of today. As the "hart panteth after the water brooks" so their longing hearts thirst for the pure waters of Christian truth. Japan is no longer solidly Buddhist. I am convinced that we have a wide and fertile field for Christian teaching, and one is deeply grateful for the seeds already planted by devoted and self-sacrificing missionaries and evangelists.

At the same time, it is the duty of Christians to cultivate these seeds and reap a large harvest. We must indeed seek to fulfill the expectations of our young people and develop into active faith their present longing after truth. Do we ourselves possess sufficient faith in the vivid illuminating truths of Christ to fulfill this difficult task? We may well thank God for the grace already given but we need to shoulder our responsibilities for the work ahead.

I should like to say a word about the work and position of the Christian missionary in Japan. There ought to be the most intimate association among all Christians, whether Japanese or foreign, if Christianity is to be extended and developed in this land. Missionaries must increasingly come to have a first-hand knowledge of Japanese life, understand Japanese psychology and processes of thought, and their ideas on the great questions of life. This intimate acquaintance can only be gained through a study of the history and religions of Japan. Whether the religious systems be deep or shallow, their underlying principles are deeply embedded in the thought and life of our people, and only through some knowledge at least of these religions, can Christian teachers hope to cope with the spiritual problems of the Japanese mind. I am of the opinion that the earlier leaders of the Japanese church, both Japanese and foreigners, were deficient in interest and knowledge of these matters. It is however impossible to change the past, and we can only go on to rectify any errors that may have been made, and pay more attention in the future to this aspect of our problem.

If the Christian Church is to strengthen its foundations and rear a great structure in Japan, it must consider deeply the

questions of Higher Education under Christian auspices. There is a great need to establish a Christian Union University to cap the Christian educational system. I would stress this point strongly and urge on all missionaries and Japanese Christians to turn their attention with the utmost earnestness to this problem. In my opinion our greatest weakness lies in this, that we have no institution under Christian auspices which can in any sense compare with the Imperial Universities. True we have the Doshisha, but that is situated in Kyoto and not at the centre of the nation's life. In Tokyo, St. Paul's University has been established, but it in no wise commands the confidence nor wields the power that I crave for the institution I suggest. There is no institution under Christian influence and control that in any degree compares with the Imperial Universities in scholarship or attainment. Without a Christian institution of higher learning such as I mean, we cannot expect the nation to appreciate or respect our religion. Such an institution need not possess all the departments of a complete university but, so far as it goes, its standards must be of the highest, and it must be authoritative, especially in its religious and ethical training. Only as we achieve this ideal, we may expect Christianity to take its place as the most progressive religion in Japan. To my mind the problem is the most vital in the Christian life of today, and religious leaders would do well to make it their first concern.

Closer cooperation between foreign missionaries and Japanese Christians is essential. How far this has been attained already I am not in a position to judge, but I am inclined to think that there is still much to be desired in this matter. Christianity claims preeminently to be a religion of brotherly love, and unless this is strikingly exemplified within the fold, we cannot expect to impress those who are still without. It is scarcely necessary to say therefore that a prerequisite to expansion is a deepening of love and a strengthening of fellowship among Christians themselves.

I should suggest that foreign missionaries unite with local Japanese churches, even if only as associate or honorary members. Christian missionaries living under the protection of the civil government and receiving the benefits thereof, leave themselves open to the misunderstanding that they are indifferent to spiritual affinities with their Japanese brethren when they do not ally themselves with the Christian churches in their own localities.

Missionaries would find it much easier to establish close friendships and do effective work if they affiliated themselves in this intimate way with the Japanese church, which after all is but one branch of the church universal. It may be that I show my ignorance of existing conditions when I make this suggestion, but at any rate I firmly believe that greater harmony and closer co-operation than is evident today between foreigners and Japanese are essential to success in propagating Christianity in this country.

In conclusion, what should be said about the connection between Christianity and the problems of society? It is perhaps not too much to say that the future success of the Christian movement in Japan depends very largely upon the attitude that Christians and the Christian Church take towards the problems, social and industrial, with which we are faced in our daily life. The earlier preaching of the Church in Japan was for the most part individualistic, without thought of the social implications of the gospel. This preaching is not wrong. It is both good and necessary, but it must be acknowledged that Japanese Christians are far behind the Christians in other lands in their understanding that Christianity contains a gospel for society, as well as for the individual. When the Christian Church refuses to bring to bear the power of the gospel upon the social life of the nation, the solution of the serious problems that confront us is left to other agencies less able to cope with them fundamentally.

In both Europe and America there are many Christians, both clerical and lay, who preach Christian socialism and strive with all their power to bring their ideals into action. This problem is of paramount importance in this country, more especially as the influence of Soviet Russia is considerable, and also because the so-called socialists of Japan give little consideration to ethics and religion and are inclined to crass materialism. This state of affairs is more true in Japan than in Europe and is a matter of deep concern.

As we look about us, we see no outstanding advocate either among capitalists, scholars, or students, of socialism or of the problems of the labouring classes. The fact is almost entirely overlooked that class rivalry and class hatred are on the increase. There is need of a Maurice or a Kingsley, a Headlam or a Westcott to make a similar contribution to Japan as these men made to their own country and generation. I heartily agree with

that thoughtful utterance of Archbishop Benson: "No man can be considered fully equipped for ordination until he has some knowledge of these subjects" (namely, what is popularly called "Socialism"); also, "One great work of the clergy is to prepare public opinion to suggest and support the wisest social measures."

An interesting question might be propounded: Since Japan has come into contact with western nations, what advantages and disadvantages have resulted from the contact? At any rate we can say that our present social problems have in a large measure arisen since Japan has entered into fellowship with modern civilized states. If we ask ourselves, what help we have received from the west towards the solution of these problems, we can estimate the value of the contact, for our government and people have had no previous experience to bring to bear upon the problems of our modern life. When we remember also how religion has been ignored hitherto by the state, we cannot but tremble for the future of our country if the Christian Church does not set itself to the task of dealing with social problems as well as those of the individual.

In my opinion neither Buddhism nor Confucianism can cope successfully with these complicated problems. Can the new religion of Christ succeed where these have failed? In a certain sense it may be said that Christianity and occidental civilization are interchangeable terms, as the Occident is called Christendom and its civilization called Christian. It may be said therefore that the value of Christianity may be measured by the value of western civilization. As we await developments our attitude should be one of faith and courage, with a desire to avoid mistakes in our own undertakings. I greatly fear that Japan is on the verge of a serious crisis, both material and spiritual, a crisis calling for faith to believe that with God all things are possible, in spite of the fact that much is impossible with men. I am among those who believe that the impossible with men is possible with God.

The Actual Position of the Church in Japan

S. H. WAINRIGHT

IN the subject given to me by the Editor, the term "Christian church" must be taken in the widest sense. The subject calls for a discussion of the actual position of the whole body of believers, in their various organized forms, that is, the whole body of believers as an ecclesiastical institution.

I

The Christian Church in this wide sense covers, in this small geographical area, a "complex" scarcely to be found elsewhere. First of all, if we take a look at this "complex" and try to grasp the reality of it, there are to be found the three great, historical Communion of Christendom, namely, the Roman Catholic, the Russian Orthodox or Greek and the Protestant Communion, the last represented by many denominations. There is not to be found on any other Mission field all three of these Communion so represented in missionary activity as distinct and responsible enterprises.

The Christian Church in Japan is in the next place by no means confined to Japan. Its life forms a very real part of the larger Communion abroad from which the Christian enterprise in Japan has been historically derived and with which the work here continues to be essentially related. Then account must be taken of the great number of Protestant bodies representing Christian constituencies in the United States, in Canada, and in England. Most of these bodies are strictly ecclesiastical. Yet some, like the Young Men's and Young Women's Christian Associations, the Salvation Army, the Japan Evangelistic Band, and the Oriental Mission, each of which has its own followers and supporters, are semi-ecclesiastical in nature.

If we speak of the Church as the whole body of believers, passing mention should be made of that by no means small constituency of Christians who are averse to religion as an ecclesiastical institution. Mr. Kanzo Uchimura is the outstanding example of this type of those who deserve to be numbered among

the faithful. His standpoint is commonly spoken of as being "Anti-Church," though he is a firm adherent of the traditional faith and has raised up a large constituency of "Bible students" throughout the nation.

The mind of the orient may easily misapprehend the nature and importance of the Church as such. The traditional religions have not had just such groupings of devotees as form the organized Christian bodies. There has been, for example, no organization so definitely effective as the Christian Church. The mission of the Christian Church, what might be called its programme or its intended plan of evangelistic effort and moral reform, is such as to demand a regimen the need of which has not been felt by Buddhism or Confucianism or Shintoism. Eastern religion realizes itself more through worship and through quiet instruction or calm meditation than in active evangelistic advance and moral conquest. The distinction between the "Church" and the "Kingdom of God," which some Christians will not admit, but which others have emphasized in recent times, will prove to be helpful to the oriental mind, unaccustomed to thinking of religion in terms of organization. The Church is a means to the Kingdom of God. It is God's instrument for the realization of the Kingdom. It is the Body of Christ. It is by no means to be identified with the Kingdom. "The Kingdom of God cometh not with observation." And it by no means follows that, if the Kingdom be one, the Church as an organization should be one. (All will not concur with this view.) The one flock under the one Shepherd need not be confined to one fold (John 10/15. R.V.). The distinction between the Church and the Kingdom will help us further on in our discussion, we believe, to a better understanding of the problems of our task.

The Christian Church, taken in the wide sense, and considered in its actual position in Japan, is without mutual fellowship between any two of the three historic Communion working here. The history of these Communion has run in parallel lines. One qualification which this statement needs, is the attitude of friendliness shown to Protestant bodies by the late Bishop Nicolai of the Russian Orthodox Church and by his successor in office, Bishop Sergie, both of whom have attended, upon invitation, certain inter-denominational Protestant gatherings.

In contrast to this aloofness of the three main Communion

from each other is the intimate fellowship maintained between Protestant bodies as such, as well as between those who represent these bodies. Yet their historical connections are different, as are their modes of working and forms of organization and creedal standpoints.

The actual position of the Church calls for recognition, lastly, of what may be distinguished as the indigenous and as the foreign element in each Christian body existing in this country. Every Christian communion embraces both these elements, no matter what differences exist in the ecclesiastical relations between these two elements in each particular body.

II

It will be most convenient, and most in accord with the reality of the situation, to consider, first actual missionary progress, and secondly, the actual growth of the indigenous churches in so far of course as growth is a quantity. There is an indigenous community developing everywhere, but it is too vitally related to the Communions abroad to be in itself and alone a Church.

If we trace, first the Mission development in Japan, we shall be struck with the great difference between the mind of the missionary and the actual unfolding of the Providence of God. Not once, since the opening of the country in 1859, has a gathering of missionaries contemplated the future work in the large terms of God's actual procedure. At the Osaka Conference, held in 1883, when there was a total of 138 missionaries in Japan, those assembled seriously discussed the question: Should the number of missionaries be increased? The decision of the Conference was for an increase. The missionaries in that Conference, in their noblest dreams of the future, had no thought of such a foreign force as is now working in this country, a total of 1,610 missionaries. There was another event that found no place in their dreams of the future. Japan had, when that conference met, a population of thirty-five million souls. Now we are confronted in Japan Proper with a population numbering fifty-nine and three-quarter millions. Twenty-five million souls have been added to the population of Japan Proper since the Osaka Conference met.

When the next gathering of missionaries assembled, this time in Tokyo, in 1900, the foreign force had increased to 723. Many

still living who were present at that Conference will remember its conservative attitude and the cautious language used in the resolution prepared for the Home Boards concerning the increase of the foreign force. The position taken by that Conference was that "the present force be fully maintained," and that "careful consideration be given to requests for reinforcements to meet special needs." As one who had part in the framing of that resolution, I now see how inadequate our conception was of the benevolent purpose of God for Japan. It was in no one's thought, among the members of that Committee, that the foreign force would undergo an increase of nearly one thousand missionaries during the next twenty-five years.

The enlargement of the missionary force has been steady and normal and in answer to ever increasing needs. There is no end in sight as yet of this process of recruiting. Not only increase in population, but the development of new needs must be recognized. The present force is inadequate as every one knows. In addition to the new opportunities for teaching in secular schools and for work among students which have arisen, the need of special workers in the various tasks of social service confronts us. The rural population is becoming more open-minded and there is a vast field for pioneering in preaching and in the starting of work in new places.

It would be not without profit to compare the tabulated results of Christian work, with reference to varying degrees of missionary cooperation, in each particular case. It seems to be beyond question, indeed to be a cardinal truth of the situation, that the indigenous work advances wherever there is a prompt and efficient recruiting of missionaries by the Mission Boards.

The policy of sending of missionary recruits has differed. The Roman Catholics have maintained a strong foreign force, while the Greek Church has pursued an opposite policy. The aim of the latter has been to establish work with a Japanese force under the leadership of a foreign Archbishop.

Differences have been apparent among Protestant denominations in the matter of sending recruits to this field. Sometimes it has been a matter of policy not to recruit this field, and sometimes the exigencies of Mission Board finances or of the work in other fields rather than the question of policy has deprived this field of foreign reinforcements. It is our feeling that a careful study

of the history of modern Protestant Missions in this country will convince any one that the indigenous work has suffered in every instance in which the recruiting of the foreign force has been neglected. We believe this to be as true of Tokyo and other metropolitan centres as of the evangelization of rural districts. Six decades of history seem clearly to teach us that the situation is best served through a recognition of the importance of both the foreign and indigenous forces. Both alike seem essential to success in the propagation of Christianity on the mission fields. Neither the one element nor the other can be discounted without detriment to the progress of the work. And is not the explanation of this to be found in the circumstance that the importance of the foreign force, as of the native ministry, rests in truth, in the respective community of believers for which and by which each stands? The presence of the foreign missionary, for example, is assuring not only for what he himself can contribute, but for what he represents and for the sustained contribution to the progress of the work made possible through him and through his successors sent after him. In like manner, if a policy has the effect of repressing the growth of the native ministry, it deprives the Communion raised up on the soil of its proper and full expression.

The growth and development of the indigenous Church in Japan must be now traced. In general, the growth has been slow, yet steady and normal and without serious setback at any time. Periods of reaction and of times of popular favour have come and gone.

The basic fact is, of course, the growth in membership. The figures giving the increase in Protestant membership will make this gradual advance apparent. The total Protestant actual and full membership figures are as follows:

Year	Total	Year	Total	Year	Total
1882	5,092	1906	49,802	1916	86,827
1885	9,536	1907	53,830	1917	101,571
1888	23,026	1908	60,450	1918	113,311
1891	31,360	1909	60,635	1920	119,297
1894	35,534	1910	66,952	1921	121,410
1897	36,207	1912	73,226	1922	129,938
1900	37,068	1913	89,347	1924	140,166
1905	44,887	1914	89,974		

These figures show a growth covering a period of more than sixty years. No mass movement has taken place; converts have been gathered in one by one and Church membership has steadily though slowly increased. Compared with Roman Catholic and Greek Catholic gains the growth of Protestantism has been substantial and significant. The Roman Catholics report 77,000 adherents. What the actual membership is no one knows; nor does anyone know what the number of believers is inherited by the Roman Catholics from the pre-Tokugawa period.

How does this membership bear the test when measured by other phases of church progress? First, in the growth of self-supporting Churches, secondly, in the number of ordained ministers, and, thirdly, in the total contributions of the Churches, we may observe a fairly true index of the growth of the indigenous work. We cannot make this test by counting the number of organized Churches or the number of adult baptisms or Sunday schools or Sunday school scholars. Such columns in the statistical exhibit report results produced by the foreign missionary work to such a degree that they must be omitted. But the three items selected are true tests of the reality and fruitfulness of Church membership.

Year	Ordained Ministers	Self-sptg. Churches	Total Contributions	Year	Ordained Ministers	Self-sptg. Churches	Total Contributions
1882	56	14	9,722	1909	563	172	269,343
1888	106	68	54,996	1912	702	185	318,897
1894	202	72	63,303	1916	790	230	619,044
1900	306	71	107,459	1920	918	282	1,338,856
1906	463	102	181,996	1924*	1092	365	2,062,243

* N. B. The above statistics are only approximately correct, owing to the different methods of calculation employed each year.

With these figures before us, that is with the three columns before us in which the growth of the indigenous work is made most apparent, another test may be applied. As an index, not to the progress of self-support, but to the self-propagating power of the indigenous work, what do the results to date go to show? The self-propagating power of the Japanese work cannot be determined with precision. The line cannot always be drawn between what is carried as a responsibility by the native community and what is done in this field by foreign Christian communities. We may be sure of one thing: the native Church has truly exhibited the spirit of propagandism.

It is a matter of the utmost importance, however, to determine, as far as possible, the ability of the Japanese Christian Community to carry on the work of self-propagation. In order to arrive at an understanding of this ability, so far as it can be done, we shall now present figures comprehending Christian work in its entirety. The figures for 1924, and for Protestant work, are as follows:

Native Forces: Ordained workers, 1,471; Unordained workers 1,313; Woman workers, 1,083; Total, 3,488.

Evangelistic Work: Organized Churches, 1,471; Chapels, 731; Sunday Schools 3,004.

Educational Work: Kindergartens, 267; Primary Schools, 10; High Schools (boys), 18; High Schools (girls), 38; Theological Schools, 23; Bible Women Schools, 12; Colleges (men), 12; Colleges (women), 10; Night Schools, 54; Normal Training Schools, 7; Nurse Training Schools, 1.

Medical Work: Japanese physicians (men), 37; Japanese physicians (women), 6; Trained assistants (men), 12; women, 23; Hospitals, 8; Dispensaries, 11.

Philanthropic Work: Orphanages, 11; Leper Asylums, 2; Institutions for the Blind, 3; Rescue Homes, 12; Industrial Homes, 12.

Literature Production: Books produced, 1,560,882; Portions and Tracts, 2,051,470.

Such is the weight of responsibility carried by all the Christian forces in Japan. We may say roughly that the educational, medical and literary work is almost entirely supported by the Christian Communities abroad. As for the philanthropic institutions, much, probably the greater part of their needed funds, is raised locally here in Japan. What then is the share taken by the indigenous Churches in the support of the "Native Forces" and of the "Evangelistic Work"?

The total for all purposes contributed by the native Churches in 1924, was ¥ 2,062,243. The total of self-supporting Churches for the same year was 366. This will yield an average of ¥ 5,464 for each self-supporting church, though of course the total amount contributed came not only from the 366 self-supporting Churches, but from the total number of organized Churches, namely 1,471, and from the 731 chapels as well. The average budget contributed annually by the self-supporting Churches must therefore be con-

siderably less than ¥5,464. It is quite obvious, therefore, that the total contribution is not sufficient to provide for advance evangelistic work. The amount is needed almost entirely for the maintenance of the self-supporting and partly self-supporting Churches.

It will be seen that a very large number of the present total staff of native workers, 3,488 in number, is not provided for by the native churches. Those whose support is dependent upon contributions from Churches abroad will include not only the greater number of the Bible women, 1,083 in number, and of the unordained ministers, 1,313 in number, but also will embrace not a few of the ordained ministers the number of which is 1,092. Likewise the share of the Churches abroad in the support of the organized Churches (1,471) and Chapels (731) is very great, while the 3,004 Sunday schools receive a very large measure of help from abroad.

The actual position therefore of the indigenous Churches as regards their ability to advance upon this great field is made perfectly apparent by these statistics even though the line cannot be drawn with precision between what is contributed by the local constituencies and the contributions that come from foreign Churches.

Yet the degree of self-support already achieved is much greater than the measure of ability for self-propagation. The inadequacy of the indigenous work in two very important respects is quite apparent: The work already in hand, first, is as yet largely dependent upon consecrated gifts from abroad, and secondly, the call for advance comes to us at the present time with such force as to require a continued outpouring of gifts on the part of the Churches in foreign lands. It would enable us to determine the proportions with greater exactness if we could know the total outlay for the Protestant enterprise annually. The total amount annually expended for Protestant Church work cannot be less than eight million yen. At that figure, the indigenous Churches would provide for one-fourth the total amount. If the total be greater than eight million yen, the proportion will be less. One word of caution needs to be added. The conditions are normal and growth is certain. The Japanese Christians are not lagging behind; their sacrifices give evidence of a vital faith. The average contribution per member of not less than fifteen yen represents a high standard of giving.

III

There remains the question of self-government ; or to use terms made current in recent discussions on world reunion, the question of faith and order. As compared with other mission fields, the Japanese indigenous churches have attained to a great degree of autonomy. Two reasons have been put forward in explanation of this step: first cultural advance in Japan exceeds that of any other country where Missions have been established ; and, secondly the spirit of autonomy is characteristic of the nationalism of Japan. The form autonomy has taken varies according to the denomination. In almost every case, a working arrangement has been established between foreign and autonomous forces. It has become the vogue to speak of "Missions and Churches" though the language is very misleading, as much so as to speak of "Foreign Mission Boards and indigenous Churches." The truth of the matter is, there are now engaged in the great task of spreading the Gospel in Japan both the native community of believers and the foreign communities of believers. These are the ultimate units and sources of enterprise humanly speaking. If we think of self-expression, we should have in mind both communities of believers, the local and the foreign.

Some space may now be devoted to the questions of faith and order as related to the actual position of the Japanese Church.

The spirit of Protestants has been that of Saint Paul: "Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand." Albeit, Christianity in Japan, as a matter of fact, has been created after the manner given in the first Chapter of Genesis, where the "herbs yielded seed, and fruit trees bare fruit, after their kind, wherein is the seed thereof." Each Christian Community, in the main, has been a reproduction of the mother Church. What then is to be said of a statement by Bishop Gore, if we select it as one of the latest utterances on the subject and as coming from one who speaks with great weight? His statement is that, "There is one lamentation everywhere heard—that we dragged our Western developments and Western controversies and Western ritual and Western ideas of organization and efficiency into an alien atmosphere. These things do not belong to essential Catholicism. We should have sought to start again much further back. We have lacked mobility."

These words were written as a caution against excessive dogmatism, yet they were more than likely uttered from a theoretical standpoint in the interest of Church union, for example. In actual practice, what is a foreign missionary to do? Let us suppose that one representing Bishop Gore's own communion finds it necessary to decide whether to introduce ritual or not. If left to the native converts, how are they to decide, and by what are they to decide? If postponed until their judgment becomes more mature, will ritual ever be introduced at a later stage? There is another practical difficulty: Can preaching, which is in the interest of edification and evangelism, ever be combined with liturgy which cultivates a spirit of solemnity and worship? It is doubtful whether these interests can ever be effectively combined in a common service. As a theoretical question, the balancing of "positive mobility" and "real continuity" is a very attractive thought; yet never in the history of the Church have foreign missionaries divested themselves of traditional developments, though all indigenous work has taken on a local colouring. The "lamentation" Bishop Gore refers to makes no distinction, we fear, between traditional ideas of doctrine and government held by foreign missionaries when they go abroad, and the Judaistic ideas inherited by the early Apostles which had been superseded because outgrown. All creed and ritual outgrown should indeed be left behind. The indigenous Church must "Stand in Faith." If so, it must stand in the implications of faith as well. It is the question of presuppositions which inevitably comes into the foreground in the propagation of the faith in an alien environment. The implications of faith evoke new controversies which must be met and are met with old answers. We do not bring in controversies from the West, if these controversies do not happen to be vital to the situation here. No interest is taken in an imported controversy. Here in Japan, the Church has been almost one with the mind of the west owing to the cultural contacts with the West. Theoretically, we all are disinclined to "drag in ideas." But every denomination will take its own view of what constitutes "real continuity" and of what is essential to it. Some of the autonomous Churches have adopted a simpler form of creedal confession; others have followed the traditional confessions. There has been no sharp break with the past in any instance coming to our knowledge. There are Presbyterian Christians and

Methodist Christians as there are Episcopalian and Congregationalist Christians in Japan. Some would have it otherwise, while some will view this as an immense enrichment of the mind of Japan and as an expression of the essential reality of the one Kingdom of God in manifold forms. In the matter of faith the Church in Japan is a very real reproduction of Protestantism in the West.

As for the question of order, or of ecclesiastical forms, as we have already said, the Churches here are autonomous to a degree not reached on any other mission field. Here again Baptists are Baptists, as Episcopalians are Episcopalians, and Methodists are Methodists. Yet one may indeed observe the local mind asserting itself. In the Congregational communion there is a stronger tendency toward centralization than is consistent with Congregational traditions. In the Japan Methodist Church, on the contrary, there has been evident a disinclination to yield obedience to the appointing power exercised since the days of John Wesley in all branches of Methodism. Yet in other respects, the attempts at simplification for instance, the exercise of greater "mobility," to use Bishop Gore's term, has not been successful. The Nevius plan has been tried, but we have not heard of its successful application.

IV

Something about the problem of union will be expected of any one who undertakes to give an account of the present situation. Concerning this question, it should be remarked first of all that no pressure of fact is felt here, as in Canada where union came about to relieve the situation in the West. Again, there is no discussion of this question, so far as we have observed, in the Christian periodicals of Japan. The necessity or desirability of union is not felt with sufficient urgency among the Japanese to bring the problem into the foreground of discussion. With the Japanese, as with us, the problem of Church union may be said to lie in the background of every one's mind as a matter of hope or of possibility in the future, according as Providence may direct. Some are actively interested in the question; nevertheless our obligation with reference to Church union is a subject about which a wide diversity of opinion is held. The satisfactory progress now being made by the Churches and the harmonious relations existing in the work, on the one hand, and the absence of any exigency in the situation on the other hand, coercing

Christians in the direction of union, should lead us all alike to approach the subject with caution and to avoid action on presumptive grounds. If our approach be on doctrinal grounds, as it is with many, there need be no waiting for the pressure of fact as a Providential indication.

We shall, however, consider the question here from the standpoint of expediency. If we think of the Church, as of the Sabbath, that is to say, that man was not made for the Church, but the Church was made for man, what practical advantage or disadvantage would follow from the union of Protestant denominations? The question may as well be limited to Protestants, for no other union is possible at the present stage. If the Church as an organization be God's agency for the establishment of His Kingdom, it is proper to ask how that work is best to be done. Notwithstanding the glowing idealism which finds expression on this subject, it is not by any means certain that the progress of Christ's Kingdom would be hastened, if the Protestant denominations in this country became united in one ecclesiastical organization. Such a step might indeed impede the progress of the Kingdom.

Our discussion in this article, however, relates to the actual position of the Church in Japan. Union, if viewed from this standpoint, brings up some very important issues. The entire work of Protestantism in Japan, as the result of such a step, if taken, would become one degree farther removed from the parent communions with which the work here stands vitally related. The Christian Church in Japan, let us repeat, is a complex embracing within itself the life and activity of many Christian communions. The relation of the community of believers raised up in Japan to the parent communities is so close as to have profound significance for the future welfare of the Christian cause in this country. Any measure, in the matter of external organization, that affects this relation cannot be looked upon lightly. If the present organizations are such as to make more effective the relation between the growing community here and the great and resourceful communities abroad, we should not without the greatest deliberation, take a step that would widen the points of contact and weaken the bonds of sympathy existing between the Christian communities in Japan and the older communities to which they bear intimate and historic relation. The world is in a state of transition. Times of severe stress and strain may come. Sinister forces already loom

on the horizon the menace of which to Christianity may be of such a nature as to render the bonds of sympathy now existing of incalculable benefit to the future.*

We do not say that this consideration should put out of view any thought of union. But we are persuaded that it is of such gravity as not to be easily overcome by the mere desire for union.

* In short union in Japan would involve separation, the giving up of communion with the churches abroad, as now existing.

The Evangelistic Task before the Church

K. UZAKI

IF I were asked to give in a word, the most conspicuous characteristic of the present age, I should not hesitate a moment to reply, "Unrest or instability." This unrest is found everywhere. Although the world war has long since ended, the resulting confusion still continues. Ever since, in one portion or another of the world, the war spirit has been raging. Indeed, at this very time, civil war is going on in China. Though we may not be directly concerned with these embroilments, yet certainly we cannot afford to be indifferent to the serious unrest in our own midst. What are the causes of it: Chiefly the high cost of living and the economic depression now prevailing. What are the three pressing problems of the day? Are they not (1) the problem of unemployment, (2) the relations between labour and capital, and (3) the relations between landlord and tenant?

But more burning still is the spiritual unrest so widely prevalent. Mental overstrain it is commonly called. In Japan, even grammar-school children are suffering from it. The number of cases of insanity and suicide is increasing annually. Mental distress is surprisingly common among the young.

This is the age of doubt. There is a tendency to deny everything, from the bottom up. There are some who maintain a sceptical attitude toward the problem of life itself and are permeated by dangerously radical ideas. A wavering attitude toward spiritual truth, a lack of profound conviction, a sense of the evanescence of all theological systems—past, present and future—is noticeable wherever we go.

In this age of transition, the old canons of morality have lost their inhibitive power and the revised version has not been generally accepted. The old systems are rapidly being superseded, while the new are not yet firmly established. The situation is pregnant with spiritual peril. In consequence of these changes, new amusements have been introduced. A feverish desire for excitement and pleasure is pervading all ranks of society, which tends to the breaking down of old standards and the dissolution of the old salutary bonds. Toyohiko Kagawa tells us that the first

institutions to be revived in Tokyo after the great earthquake were the saloons, restaurants and houses of ill-fame, thus proving that the people tried to solace themselves with low-grade physical pleasures and vices. But another and more cheering reaction from the disaster has been a tendency, noted among those who have fallen into a state of despair or mental depression, to take refuge in religion. In studying the history of religious life and thought, we find that times of infidelity, irreligion, and crass materialism are usually followed by a revival of spiritual faith. Pagan practices, gross superstitions, idolatry and a resort to religious charlatans indicate a shrivelled mentality. Yet a tendency appears at the present time among the people to look for hope toward a purer faith. Advertisements of religious books appear on the front pages of the leading dailies nowadays, and it is said that the Mitsukoshi Department Store, the foremost of its kind in Tokyo, has done a thriving trade in Bibles and hymn-books every Christmas season in recent years. It is also an interesting fact that religious meetings of all kinds are being more largely attended than heretofore.

As we have said, this is an age of doubt, an age of mental suffering and dissatisfaction. The people begin by doubting the existence of God and in consequence go on to find no solution to life's problems. In the next place, they distrust the present social and economic systems. They are oppressed by the hard conditions of living. A resentful spirit prevails wherever we go. This is a time of upheaval and revolution all over the world.

We find, therefore, two causes of this general unrest: (1) no clear idea of God, and (2) no deep religious conviction.

The nation's spiritual intuitions have become dulled and their attitude is constantly changing. Though they do not entirely repudiate God yet they have serious doubts. As a natural consequence, they cannot unravel the mystery of life nor tell whence they came and whither they are going. Living for the day, their ideals are low and their accomplishment negligible.

What is the best remedy for this deplorable instability? It is the Gospel of Christ. This is the time for us to redouble our evangelistic efforts. No one can doubt that thought in Japan is in a chaotic state. Among the dominant influences which cause this may be mentioned naturalism or the satisfaction of the instincts, radical individualism, ultra-socialism, and anarchy, the

denial of all authority. These doctrines are now pervading the whole world; it is not natural therefore that Japan alone should be excepted from these influences. In certain circles of the intelligentsia and especially among young students, these ideas are very popular. We must be ready to fight against such a tendency toward materialistic thought.

The message of the Church to this present age of doubt and instability is the positive preaching of the Gospel of the Lord Jesus Christ. A "Christianity" which eliminates Christ is of no use! Cultural and social movements alone can never save Japan. Though Christianity passed through an era of apologetic preaching in the past, and this was necessary, now this defensive period has passed and the time has come to preach the essentials of our faith in a positive manner. Today is not the time when the Church is guarding a lone castle. She must break out in a definite direction and march forward to assail the arch adversaries without. To sing "Hold the fort!" is out of date. Instead, it is time to sing "Rescue the perishing." The Church, without waiting for unbelievers to come in, ought to go out to seek and to save the lost. The time has come for her to step forth in power and make special efforts to save the souls of unbelievers. It is not a time to be satisfied with a small increase in the membership of the Church. If our policy is inclined to maintain the "status quo" only, I am afraid that we shall not attain the evangelization of our Empire in this age. The time is ripe to make a bold leap.

During the past half century, Christianity has made great strides in Japan. It is no longer a religion confined to a secluded corner. Though once treated as a social outcast, today it is a recognized religion known as such in the broad daylight. True, Christianity was once branded a heretical or foreign religion, but today it is one of the great spiritual forces in our society. It has been publicly recognized as a religion ranking beside Buddhism and Shinto. Nay, more, it now leads society. It is assimilated with social movements, and helps to create a sound public opinion, as leaven worketh in wheat flour.

And furthermore it is not too much to say that the attitude of the Japanese people toward Christianity is generally favourable. Even those who do not attend church services seem glad to hear about Christianity. Though the thought of the nation has not yet become fully Christian in tone, yet it is gradually being influenced

by its principles. Christian thought to an ever-increasing degree is interwoven in almost everything. In studying statistics, we see it is a power today. Out of the 250,000 Christians in Japan about 150,000 are Protestants. What classes do they represent? They mostly belong to the middle class or commoners. The influence of Christianity is also deeply rooted among young people, women and children. The pupils of the Sunday school number about 150,000 throughout the country. The number of kindergartens under Christian control is over 200. The number of young men's Christian Associations, which were established in our country forty years ago, has now reached over 1,000. There are more than 300 Christian educational institutions (male and female). Christianity has contributed to the literature of our country, especially in the translation of the Bible and hymns. The pioneers in the temperance and purity movements are Christian leaders.

Even in the case of the formation of such societies as those for the protection of animals or the supply of comfort bags, Christian leaders have won the honour of being pioneers. The Christian organizations which have gained awards from the Government for the inauguration and success of the social movement are not few.

Christianity has produced hitherto many progressive figures who have made their impress on society. In Sapporo, Hokkaido, are or were Dr. Clark; in Hirosaki, Bishop Honda; in Yokohama, Dr. S. R. Brown; in Shizuoka, Dr. McDonald and the late Hon. S. Ebara; in Kyoto and Osaka, Dr. Joseph Niishima and Rev. Paul Sawayama; in Tosa, the late Hon. Kenkichi Kataoka; in Kumamoto, Captain Janes and other leading lights. From Hirosaki alone 101 Methodist workers have come during the past fifty years. We Christians in Japan may be small in number but we are full of hope for the future. We dare not be satisfied with our own salvation alone. We must be conscientious, and realize our responsibility for the evangelization of Japan, nay, even for the evangelization of the whole world. We must be witnesses to the ends of the earth. We must regard the production by Christianity of cultivated leaders as one of the successes of evangelistic work. Christians in Japan, filled with the reforming spirit from the earliest period, endeavoured to apply the principles of Christ in political as well as business circles in order to uplift society and raise the position of the Government. For example they were very anxious to open the first Imperial Diet with Christian prayer.

Even now, after fifty years, this ideal has not yet been realized, so we can appreciate how intense was the missionary spirit of the Christians of that day in spite of the persecutions and opposition of that early apostolic age in Japan.

The class which has not yet had the privilege of hearing the Gospel is the agricultural population scattered in villages and towns throughout the country. This agricultural population forms 70% of the entire Japanese nation. The next gate for the entrance of the Gospel truth that has not been opened is that to the commercial and industrial classes.

Or, again, there are many fishermen along the coasts of Japan who are unreached. Evangelistic efforts have hitherto been mostly among professional men in the metropolis or other cities, e.g., officials, physicians, attorneys, school teachers, etc. Still more, serious converts are most numerous among the moving population in the country, but a comparatively small number of Christians is to be found among the families permanently settled in each locality.

To tell the truth, evangelization has never yet touched the classes which form the backbone of the nation. These classes—farmers and fishermen—as natives of the land are mostly conservative and in general have not had much education. They are very superstitious, while their economic condition is such that they enjoy but little of the gracious advantages of civilization either materially or spiritually. Therefore we ought not to neglect evangelistic efforts in the rural districts.

Frankly speaking, the evangelistic projects of today are somewhat deficient in careful planning. For instance, before starting such movements in a given locality, we should first consider the geographical and economic conditions and then send the right man to the right place. This is not always done.

Often by a mere chance, some slender chain of circumstances, or some slight connection or even for the sake of competing with another denomination, a church is organized in a locality without much prospect of future success; or again, an evangelist is sent to a place without the necessary means for sustaining the work until it can become self-supporting; indeed, there is some evidence that enterprises have been started on a mere impulse without proper provision for continued evangelistic work. Thus one preaching establishment was opened in the morning and closed in

the evening! An evangelist is sent today and tomorrow he is called back. A still worse example is that of a person who starts an enterprise in a place called "A," the work does not last, within less than a year he thinks the place hopeless and so he turns to another place called "B." We cannot say such an enterprise is one of conviction. Evangelistic work hereafter, should not be indiscriminately extended everywhere, but should be concentrated on places already started and should aim at deepening these foundations. It is no good doing the work at all unless we are prepared to make thorough preparations and use good methods. I consider it specially important that we do evangelistic work in rural districts. Such work requires patience. Those who go to the rural districts must go prepared to stay five or ten years, nay, even to devote their whole lives to one place, if necessary. The National Christian Council of Japan has already paid timely attention to the evangelization of and educational efforts in rural districts and has published the results of the investigation. According to this investigation, it is recommended that Christian missionaries should not reside in large cities only, as today, but remove to the small country towns and start evangelistic enterprises in the neighbourhood.

The rural sections in our country are in truth the sources of our national life. The customs and manners of country folk are comparatively simple and sincere and they are generally docile. And, as facts show, from olden times, our most noted and meritorious men have come mostly from the rural districts. According to statistics, most of those who are engaged in evangelistic work are young men who obtained their first Christian impressions in the quiet of the country. In the light of these facts we must devote more mind and energy to the work in these districts. We must really covet the many opportunities these country places afford.

Of course such work is by no means easy, but I think that we should be more successful if we paid greater attention to these regions. The usual tendency in Protestant Church work is to assemble a mass of people in a spacious hall, and preach to them, but we seem often to overlook the importance of individual itinerating—going forth with sandals and staff.

As to practical methods of rural evangelism, it would be better to go forth simply with sandals or gaiters on, or riding a bicycle,

and visit from house to house; or if one should find a Christian family, to get that home opened for a gathering of enquirers or persons interested in religion; it might be advisable to hold a Bible study or class meeting or religious lecture meeting first. It would sometimes be feasible to get local Christians to hold a popular lecture meeting with the aim of moral and spiritual culture in a temple or school or private house, or perhaps it might be wise to establish a night school, or a social study group. Or again, it might be desirable to open first a reading room, or provide high-grade amusements, or start a club—all of which things are beneficial for social education.

Another strong reason for emphasizing the necessity of rural evangelization is the condition of women in these regions.

To take an example. Usually if a non-Christian woman meets with some exciting experience or is faced with a difficult situation she instantly goes to a fortune-teller, or depends for advice on the drawing of a written oracle before some temple or shrine; sometimes she will buy a charm or a talisman to soothe her anxieties. It is a surprising fact that superstition should be so strong among women in the country, but it reveals the widespread spiritual unrest prevalent among them. Some Japanese women of the old type, who have been educated on the "Onna-Daigaku" (a compendium of woman's education) are not freely permitted to go out from their homes. I am reminded here of a singular case in point: when with the late Bishop Honda, I once went to a country place in Kanagawa prefecture to hold a women's religious meeting at the home of a leading Christian in the town, we were surprised to note the presence of an unusual number of women. It was said to be a record attendance in the history of the town. At that time, incredible as it appears, we were informed by a lady in the audience that it was her first chance to go out of her house since she had married and come to reside in it. This shows that we must not wait for women to come to public meetings but must evangelize them in their homes.

Now, how shall we endeavour to reach non-Christian women? Of course, it would be best for women to lead women; but women workers alone are too few to accomplish much. Hence all Christian women should feel their personal responsibility to lead their sisters one by one. It is also desirable, I think, to organize a Women's Home Mission Society, and perhaps also a Foreign Mis-

sionary society, to aid missionary work among women. It seems to me, however, that to promote individual missionary effort is the wisest method of working. Let me give a good example of unexpected success due to a woman's personal efforts. Mrs. Okue first led her husband to Christ. Then he led Shunpei Homma, a stone mason. Homma then led Miss Aiko Zako, the authoress of "Fuseya-no-Akebono" or "Dawn in a Lowly Cottage," a book which has not only been a valuable literary contribution, but is also still a missionary force of real value.

As our old adage reads, "If you enter a town, follow its customs and manners"; we, too, should act like Jews or Romans in order to win the hearts of such women. By studying their circumstances we should feel a real sympathy with them. Tact and wisdom attract people. We need true wisdom to understand human nature well; when we prepare to preach the gospel we should ever bear in mind that "One man's meat is another man's poison." I believe that house-to-house visitation and individual prayer are very effective methods in evangelistic efforts among women. We can save the homes through the women, and the children through them too. If we keep the children under our Christian influence, all Japan, aye, and the world itself, will be gradually won for Christ. Missionary work among women is necessary everywhere, but especially among those in rural districts.

The present condition of Japan is hopeful for her evangelization. The spiritual attitude is more favourable, the door for missionary work is wider open, wherever we go, than ever before, and those who are eager to listen to the glad tidings are increasing day by day. The general public sentiment is favourable toward Christianity. Women are attending church services, eager to listen to Christian preaching. Two-thirds of the pews in our churches are occupied by women. The young people, too, are on the increase. Nowadays people in business circles, even, have begun to knock at the church door, seeking religious truth. Wherever we go Government schools welcome Christianity, or at least Christian preachers. At present, the high schools (*koto-gakko*), the special schools (*semmon-gakko*) and those of lower grade are favourable, but the gates of the highest educational institutions are not yet open to Christianity.

In November of last year, when the nation-wide evangelistic campaign was being carried on under the auspices of the National

Christian Council of Japan at Saseho, Kyushu, the meetings were held in both the Naval College and Memorial Hall in the precincts of the Saseho Naval Arsenal. The Admiralty has never hitherto opened these buildings for Shinto or Buddhist meetings but on this occasion we were not only freely permitted to preach Christianity but every service was performed with religious observances without any objection being raised.

The four speakers sent to Saseho preached the essentials of Christianity without any attempt to camouflage them to an audience of over a thousand, who all listened respectfully without making any attempt at disturbance. There were some among them, even, who loudly applauded, crying out: "This is the truth, the words of one who loves Japan. We agree with it." That Christian meetings were held within the precincts of the Admiralty for the first time in history was a notable occurrence. We can even say that the day was, in truth, a red-letter day in the history of Christianity in Japan, the more so when we consider that it was just at the critical time after the passage of the Exclusion Clause, when the Japanese-American problem was in a most complicated and difficult state. Take another example elsewhere, from the Hoku-riku and Sanyo, where Buddhism is already entrenched and the whole tendency is inclined to be conservative. Christianity was really welcome even there. Schools, public halls, auditoriums and Chambers of Commerce were all offered to us to use for our religious meetings, and representatives of the educated classes attended without hesitation and listened earnestly to our Christian message.

In April, 1925, the Christian Culture Association invited the principals of the elementary schools in Tokyo—over 150—to the Aoyama-Hall for an informal exchange of views on the problems connected with religious education in elementary schools. The principals present responded with one voice: "We welcome you representatives of the Christian Church to our institutions for the purpose of educating our children, and of helping forward their religious life by means of lectures, songs and hymns. All our school doors are wide open to you. Please do not hesitate to come." It is a very striking and hopeful fact that the head officials of elementary education in the metropolis show such an attitude, and as educationalists encourage us to inculcate religious ideas in their children.

It is also a strange and new feature that presidents of girls'

high schools in a recent conference, declared the necessity of nourishing religious faith; or again that a conference composed of presidents of "one-course" colleges, polytechnic and the like, should pass a resolution that for developing a manly character they considered that religious culture was necessary, and should present it to the Minister of Education. At the end of 1924, H. I. M. the Empress, in order to see for herself the characteristics of Christian education, graciously visited the Doshisha Christian Girls' School and joined in a Christian service held on that occasion. It is the first time that such a thing has been done since Christianity was introduced into Japan. For the Department of Home Affairs as well as that of Education to recognize and give assistance to our national evangelistic campaign is evidence enough of the change in the times. The spirit of the age is challenging Christianity now. The church must rise up and boldly meet this challenge. But for this, we need faith, courage and patience. Yes, today is the time for us to initiate suitable missionary measures to meet the demands of the age.

I would like to enumerate just here my impressions as to the strong and weak points of the recent campaign carried on by the National Christian Council; first the strong points:

1. At the time when the Japanese-American problem became acute and the public thought that Christianity was doomed in Japan, I believe that it created a good understanding of Christianity among the leaders of the nation. At that time, our Government was eagerly doing all it could to counteract the invasion of ultra-radical thought from abroad, and our Christian Movement directly and indirectly contributed somewhat to this end. This was the chief reason why our campaign was backed by the officials of the Departments of Education and Home Affairs.

2. The spirit of union and co-operation was promoted among the churches in the various localities, and this did much to create a consciousness of our essential unity as Christians.

On the other hand, referring to the weak points of the campaign, I should say:

1. The help of laymen was not made use of to the extent that it might have been. In former campaigns of this kind laymen have gone out in bands; on this occasion Messrs. Nagao and Tagawa were practically the only two who took part.

2. Not so many types of non-Christians were reached as might

have been. Students, women, teachers and officials were represented, but business men, members of the wealthier classes and those belonging to the labouring class were few.

3. "Men are needed to propagate principles." So our proverb runs. Success depends on the right man in the right place. Is it possible that a third cause of failure was our failure to get the strongest speakers—men of power? One criticism that was made was that some of the campaigners discussed politics or gave a sort of introduction to Christian truth without getting to grips with the vital principles of the Gospel.

These lessons are all of the utmost value to us as we face the new situation such as I have outlined it above.

I have already said a good deal about work in the country; I should like now to say a few words about work in the cities and towns of Japan. Such work, of course, is very necessary, for in a way it affects the whole country. Tokyo may well be described as the "203-Metre Hill" of the whole campaign. No one denomination is sufficiently strong to undertake this work by itself; it is essential that we unite in this work. Further, we need to show greater originality in our methods. For example, such a meeting as might be held in the Hibiya park open-air auditorium with a trained choir of three to five hundred voices would be of real value.

Again we must be mindful of certain classes who are not ordinarily reached in our work, e. g. the merchant and labouring classes, who form the backbone of the nation,—the pure-bred city folk, as distinct from those who have come in from the country. We need to employ such methods as will appeal to these types. The educated classes, professional or student, demand that we present the Gospel in a way that attracts them. For all this sort of work cooperation is needed, a cooperation which has not as its primary object the increase of denominational membership, but one whose aim is to evangelize Japan as a whole.

In closing this article I think I should give some attention to the question of the position of the foreign missionary in all this. We hear it said nowadays that missionaries are no longer needed in Japan; that the best type of young people are looking to China and India and not to Japan for their fields of labour. I think this desire for a sudden change is due to a lack of knowledge of the situation. In time, of course, missionaries will not be needed, but that time is not yet; it is still premature to make such a change.

The indigenous churches will sooner or later be self-supporting and independent of foreign aid, but in the meantime they are responsible for the evangelization of the unreached millions in Japan who are still outside the churches, and in this work, as pioneers, the missionary has a big part to play. Hokkaido, for example, is calling for workers. No extensive effort has yet been made there. Virgin fields still await the sower. New missionary contingents are still needed in addition to those already here. A Church of a quarter of a million is still too small to attempt the evangelization of sixty millions.

The special work for which missionaries are needed today are first, as I have said above, pioneer work in the country. Then we need the help of literary and social experts. But above all we need the help of young consecrated talented people for the whole campaign. There are some who think that missionaries will be needed for the next quarter or even half century. It is sufficient to say "for the time being," even though it is an indefinite phrase. The main point is that missionaries are needed and that the Japanese are anxious to cooperate with them.

But in this connection the question of the method of cooperation arises. Different denominations employ different systems, and it is therefore difficult to draw a hard and fast line. The essential point is that the relations must be wholly mutual, praise and blame being shared alike. Missionary and Japanese minister should receive the same treatment, as equals; even though the present position may be due largely to the efficient help rendered by the foreigners, yet native coadjutors should not be overlooked. There have been cases of lack of harmony between Japanese and foreign workers, but the wiser missionaries have been content to take the second place and the Japanese have appreciated this action and cooperation has been all the easier.

The late Dr. Davis, a missionary of the American Board and founder with Dr. Niishima of the Doshisha University, made the following statement some fifteen years ago: "Foreign missionaries should not be directors, organizers and commanders but cooperators. If necessary they should occupy places secondary to their Japanese brethren."

What type of missionary, then, do we need for Japan? What should be his qualifications?

1. A man of personality, solid, dignified and trustworthy, not nervous or easily upset.

2. A man zealous in evangelization; single in aim.
3. A man who thoroughly understands Japanese psychology. The Japanese are sensitive, intelligent and appreciate courtesy.
4. A friendly and affable personality, who is willing to laugh and chat and does not always want to stand on his dignity.
5. Broad-mindedness is absolutely essential; a Great Heart will easily win the hearts of the people.

It is true that relations are changing, for Japanese are rising to positions of leadership in the church, but the above qualifications still stand. Though the missionary will perhaps feel "He must increase and I must decrease," yet we are still eagerly desirous that our foreign brothers will continue with us in the Gospel work in Japan, and assist the indigenous church to become strong and independent. We remember with gratitude the sweet fellowship of the past, how we travelled together, rested in the same inn, preached from the same pulpit, prayed together in the same sacred spots. As long as this urgent need of missionary help continues the church should gratefully appreciate the missionary and his unselfish labour. Especially if he puts evangelistic work in the forefront shall we be able to cooperate without fear of difficulty or disagreement.

As I close I look back over the work of the past fifty years. It has been fruitful in a large way, even though the actual number of professing Christians may be small. Those who secretly sympathize with Christian truth are a large host. The opportunity today is indeed one of a "rising tide." We must take it; if we fail it may never come our way again.

But even with good strategy, the best methods, skilful training and all that, without spiritual power no great gains can be made. Our Gospel is not responsible for our lack of success; nor is the work in Japan incomparably difficult. No, the difficulty is not there; it is with us. We must be filled with the Holy Spirit if we are to shake the Empire. We must pray and fast, for we can only advance on our knees.

The Social Task Confronting the Christian Church in Japan

TOYOHICO KAGAWA

THE Christian Church in the earlier part of the Meiji Era (1870-1890) enjoyed supremacy in the realm of thought. But

The Supremacy of
Thought and the
Supremacy of Love.

now that ideas have developed in the non-Christian world, it is not so easy to make this claim amid the clash of opinions. If, hereafter,

Christianity is to expand it must be primarily along the ways of love and kindness. Today we are confronted with opportunities in all directions of employing this method. Peasants and fishermen, sailors and miners, consumptives and nurses, and the working classes in general are one and all awaiting this service of love.

Speaking from my experience of work among the poor during many years, I say definitely that the best way of reaching them

Ministry Among the
Poor and the Place
of the Medical Mis-
sion.

is by means of the Medical Mission. Some people think that such missions are no longer necessary in Japan. Medical Missions run by foreigners may possibly be unnecessary, but I

feel to an increasing degree the need of such work being undertaken by Japanese. In the slums of Fukiai Shinkawa in Kobe, though for a space of sixteen years I never gave up preaching by the wayside twice every week, yet I should say that I can reckon but few men who became Christians as a result of this method. Most of those whom I was able to lead to Christ were led by personal contact and friendship. There is no reason, therefore to doubt but that a similar proportion will be seen in future and that but few converts will be won though I continue to preach for sixteen years more.

On the other hand if I were to select a method such as that of Medical Missions, which binds men together by personal contacts, I have every reason to hope for good results. Between 30 % and 60 % of the men and women who degrade the streets of the slums are sick. To save them there is no other way than by means of the Medical Mission, which brings us into close contact with them. If we want to give monetary aid to the poor, we have to do it in secret, and even then we are up against the

problem of the ex-prisoner who has become a beggar, whose case presents one of the most perplexing problems that I have had to face during the past ten years. But ministry in the homes of the poor is primarily not one of money; it is above all a spiritual one.

In our country there are at least a million and a half living below the margin line of human subsistence, and it is to save them that we need the patient plodding Medical Mission. We need to send a number of young doctors, filled with the evangelistic spirit, into the streets of the poor to open up Medical Missions in their midst.

In Japan the poor can be divided into two classes, the poor of the city and the poor of the countryside. Those in the former are in the main men and women who have become beggars, but in the country they have always been so, generation after generation. To evangelize these country poor, there is no other method than that of the Medical Mission. Most of the doctors in Japan are to be found in the cities, though 75 % of the people live in the country. Villages have but few doctors comparatively. In my connection with the peasants' guilds, often and often have I had requests for doctors.

I do not say that Japan has no doctors; but doctors filled with love and kindness are all too rare. To evangelize the poor such doctors are wanted. The need is everywhere the same, whether among the working classes or in the villages of the fisher-folk, in the homes of the miners and the peasants, and among the thousands who dwell in boats. Doctors in Japan today are not so overflowing with love as to render Medical Missions unnecessary.

A task closely connected with that of Medical Missions is work among consumptives and nurses. In Japan it is estimated that 85,000 people die every year of consumption.

Work Among Consumptives.

There are ten times that number suffering from it. Many of these need help. Mr. Matsuda, the Head of the Consumptives' Hospital run by the Salvation Army, reckons that there are nearly ten thousand people in Tokyo alone who need free treatment. To plan for the salvation of the victims of this fell disease is one of the great tasks confronting the Christian Church in Japan. It cannot be done by ordinary doctors; we need to cultivate the special physician with the evangelistic spirit, who will give himself for these people.

Similarly by imbuing the numberless nurses with the Spirit of Jesus, we can make them, too, light-bearers to their patients in their misery.

A very necessary institution in the evangelization of the working classes is the Settlement. We need today many religious social settlements based on the lines on which Browning Hall in London is run. In such settlements there should be various ways provided for bringing cheer into the lonely lives of the working man, who goes forth day by day to his task in the city. A big plant is not necessary; it is better to follow the plans as adopted by the McAll Mission in Paris for improving the labourers' districts in that city, and set up here and there small evangelistic settlement-houses. It is said that Mr. McAll established some sixty-three such in one district in Paris. He has given us a fine example to follow.

In the large cities a very urgent matter is that of providing clean and good boarding-houses for labourers. If we can make such a place a self-dependent institution, manned by two or three strong Christians, I think we have a very interesting field for work. Such boarding-houses should not hold more than thirty men at one time; it would be better so far as results are concerned if there were not more than ten, for then the religious atmosphere could be made a more real thing. I have two such houses in Honjo Ward in Tokyo. One, which contains some fifty men, is a comparative failure. It is almost impossible to maintain the religious atmosphere. The other in which there are only seven or eight is much more satisfactory. The "Band of Jesus" in Kobe have such a centre in which seven or eight men live, sharing a common life, and every one of these has become a Christian. I want to establish ten such boarding-houses, centering round the Shikanjima settlement, which has recently been put up. We could do much to strengthen the Christian impact on this land by establishing such houses in all directions. There is today a quickening of the social instinct and the spirit of service among young men in many directions and if the churches can only avail themselves of this the results might be great.

As the level of thought and learning rises among these labourers by means of classes for Sunday school teachers every Sunday it is possible to make them keen and first-rate teachers them-

selves, and so the boarding-houses can be transformed into a Sunday school and become an evangelistic centre for the neighbourhood.

Such boarding-houses are equally necessary for women labourers, and they have even greater hope of becoming strong religious centres.

Among the peasant classes such boarding-houses might be established in the pastor's house and thereby provide accommodation for the younger men of the village.

If we wish to begin work in the villages, the first need is to train up leaders. Leaders are best trained in the peasants'

Work in the Villages
and the Peasants'
School.

school. The peasants should centre round the village church. Of course the ideal would be to have a school-building and boarding-house costing

some twenty or thirty thousand yen. But if such is impossible it will suffice to have a peasants' school, which can also be used as a church. In my opinion rather than building a church, which is used for worship and sermon once a week, it would be better to establish peasants' schools, which can be used every day and every night, and also as church. Denmark affords us a good lesson as to how these peasant schools should be run. In winter when the farmers are not busy the school is open to the young men of the village; when they are busy then the girls go.

In the poor villages of Japan, city-like methods of doing work are almost devoid of meaning. They suggest too much the bourgeois style of living, and are unintelligible to the country folk. A pastor who preaches once a week and for the rest of his time retires to his study to read books is beyond them. The villagers of Japan have seen so much of the Buddhist monks that they do not understand the psychology of ministers who get on their bicycles and visit them in their homes. But if such a minister were to gather together the young men of the village and establish an educational institution, he would do much to win the confidence of the villagers. At all events it seems to me that country evangelistic work should develop along these lines.

As for the social work inside the Church itself, a guild of mutual aid is one of the most urgent things required today. In

Social Work Inside
the Church Itself.

popular opinion Christian words and Christian deeds do not seem quite to tally. From outside Christians seem to love one another all right,

but you get inside and you find them divided into denominations

and classes, and wholly devoid of the spirit of cooperation. This condition demands correction. A sense of fellowship may be found. A group of Christians in Tokyo have organized a guild of mutual financial aid. I hope their example may be copied all through the country, so that if a Christian is ill or out of work he need not be filled with anxiety about the future.

In the small block of Tanimachi in Ushigome Ward, Tokyo, the Baptist, Congregational, and Presbyterian Churches are all crowded into one narrow area and have no relation whatever with one another. If they could get some means of mutual love and mutual aid it would be a comparatively easy task for them to evangelize their neighbourhood.

Much more might he said about the social tasks confronting the Christian Church in Japan, but it has not strength at present to shoulder them so I will not say more. If the Church only puts forth its full strength along some of the directions which I have outlined above, during the next ten years we should see some wonderful progress in the evangelization of Japan.

The Educational Task before the Christian Church in Japan

E. TAKASUGI

I

THE PAST

THREESCORE years have barely passed since Japan was admitted into the comity of civilized nations, but what wonderful achievements she has accomplished! With all the modern inventions and improvements in her service, with her constitutional government, and with her indefatigable zeal for the things better and nobler she has steadily made her way toward the first rank of the world's greatest nations. To-day Japan is a world-power. This distinction she has largely earned through her educational system.

Prior to the Restoration Era (1867) Japan did not have anything like a modern educational system. Teaching was fragmentary and rather unsatisfactory in its method. Only the sons and daughters of the "samurai" were fortunate enough to enjoy any cultural advantages, while a few children of the farmers, shopkeepers, and mechanics were able to share the privileges of schooling.

Children of 7-15 years of age were taught the three R's in private elementary schools commonly called "Tera-koya" (Temple-rooms). For centuries during the days of war the Buddhist monks were the keepers of letters as were the clergy in the Dark Ages in Europe. Later the retired "samurai" and the "ronin" (the wandering "samurai") joined the ranks of teachers. As the number of pupils in these schools rarely passed 100 the relation between teacher and pupil was exceedingly happy, often reminding one of the communion between the faithful pastor and his loyal flock in the West. Some 800 "Tera-koyas" were in existence in Tokyo in the early seventies, and it is generally admitted that at least 27,000 of these schools were scattered all over the Empire at that time.

The advanced students were promoted to the higher institutions established in castle-towns by the "daimyo" (feudal lords). These halls of learning were well equipped with men and money.

The Chinese classics were the chief study; but mathematics was not neglected among the students. Many proved themselves excellent essayists in Chinese; and some were efficient in Chinese versification with 20, 28 or more characters. The women reared in the aristocratic families distinguished themselves as poetesses, but their poems were composed of thirty-one letters of the Japanese alphabet; and it is surprising to find them so perfectly expressing their sentiments of love, pathos, or aspiration within the extremely narrow limits of the prescribed lines.

At the time of the downfall of the Tokugawa Shogunate in 1867 there were 228 of these institutions in different provinces with an average attendance of 300 students in each place, making a total of 68,000 in round numbers. It must not be forgotten that these young men also practiced fencing, "jujitsu," archery, horsemanship, and the art of the spearman. These manly exercises developed their constitution and incidentally prepared them for the service of their country in the time of war.

II

THE MODERN EDUCATIONAL SYSTEM IN JAPAN

Count Takato Oki was the first statesman who surprised the people of the Island Empire with his bold plan of universal education in Japan. In 1872 he announced his intention to establish 8 universities, 256 colleges and high schools, and 53,760 common schools throughout the entire land of Japan. Indeed it seemed as though he were trying to build up all these out of nothing, without anything to rely upon. But he was exceedingly sanguine and did not spare his energies in order to realize his ambitious dream. He invited prominent American educators and requested them to establish normal schools and other institutions of learning in Japan; and he dared even to tell them that they could have perfect freedom in the organization of these institutions in adopting western habits and practices, regardless of Japanese customs and sentiments.

The first normal school in Japan was established in Aoyama, Tokyo, in 1872, by Professor M. M. Scott. In this good work he was assisted by Dr. David Murray of Delaware. The latter was the dean of the Tokyo Normal School for six years from 1873 to 1879,

and did efficient service in the organization of the first university in Japan.

Strange things happened at times during the pioneer period of Japanese education. Youths were admitted into the university before even the elementary schools were organized, but these Americans seemed to take them as a matter of course in the antipodal land of Japan. Text-books used in the university were mostly in English, and those in the common schools were generally translations of the American text-books. One would find in the old readers such texts as—"God is the Lord of heaven and earth, and man the head of all creatures." "Liquor and tobacco are injurious to health." And again, "Never grudge your labour when you work; and when you eat never eat to satiety." It seems as though America were shipped over to Japan in its entirety!

The original Act of education has been revised many times since then; and today the Government is as zealous as ever before to carry out its highest ideal to bless the nation with the best system of education. Education in Japan is compulsory, and children are required to attend school for six years beginning at the age of six. The time is now ripe to lengthen the period of compulsory attendance by two years; and it is encouraging to see that the average attendance of children of school age is above 98%.

Six years in the primary school, five years in the middle school, three in the college or "koto-gakko" (higher school ranking between the middle school and the university), and three or four years in the university serve to complete the scholastic life of Japanese students. It will not be necessary to add that some remain in the graduate school for more than three years doing research work for their doctor's degree.

Some enter the normal schools after they finish their preliminary study in the primary schools, and remain there for five years to qualify for positions as common school teachers, or to prepare for the higher normal school to equip themselves for teaching in the secondary schools. There are also industrial schools for the students of commerce, technology, and agriculture, both elementary and advanced. Professional education is given in the special schools, colleges, and universities. The admission to the first named is permitted to the graduates of the middle schools, while the graduates of the "koto-gakko" can apply for admission to the college or university, but the number admitted is limited.

The oldest and best developed university is the Tokyo Imperial University with its seven colleges of Law, Medicine, Engineering, Literature, Science, Economics, and Agriculture : and the youngest is the Keijo Imperial University with its two faculties of Agriculture, and Law and Letters. The four other Imperial Universities in Kyoto, Fukuoka, Sendai, and Sapporo complete the list of six Imperial Universities in Japan. There are also five "Tankwa" (Single Course) National Colleges under the direct surveillance of the Imperial Government. Twenty-nine higher schools, sixty-one Government and seventy-seven private industrial and special schools, and 1,852 secondary schools for boys and girls together with hundreds of other institutions both public and private bring up the number of students to a million strong, not to mention the ten millions of pupils in the primary schools. And when one thinks of what a great responsibility lies upon one's shoulders to lead the millions of the coming generation aright one can but bow one's head in awe and humiliation !

Indeed half a century of intense and assiduous application to education has more than enabled Japan to realize the dream of Count Oki. Yes, it seems like a miracle ! Let me quote the 49th annual report of the Educational Department concerning the status of primary and secondary schools in 1921-1922. On that date there were in Japan 94,608 schools with 197,672 teachers and 10,298,933 pupils : and 1,550 high schools with 23,051 teachers and 520,041 scholars. The school buildings built in western style are spacious and bright, and have good ventilation. They are well equipped with laboratories and up-to-date apparatus ; teachers are mainly graduates of the normal and higher normal schools, colleges, and universities, well trained and with fair experience in the work. And so the work has advanced steadily, and practically every subject taught in the Western schools is being covered here with striking results.

The same may be said of the professors in the higher institutions of learning. Only the difference here is that the majority of those professors hold higher degrees and have studied and travelled in the countries of the West. These men, with splendid libraries and plenty of time at their service, can prepare their lectures thoroughly, and prove themselves masters of their own trade and leaders in seminary or laboratory.

Thus when the young people begin their life work at about

the age of twenty-four or five they are fairly well equipped for the battle to win their laurels.

But before I proceed further let me speak a little of the less bright side of Japanese educational work.

III

THE DEFECTS IN JAPANESE EDUCATION

In their zeal to assimilate Western civilization the Japanese did not have time to distinguish the essential from the accidental, and as might be expected they were lured to adopt material improvements rather than spiritual. They built schools everywhere, as they thought knowledge was power, and that knowledge could be received and given only in the school. "Seek knowledge overseas on a large scale" was part of the very first Imperial Message given by the late Emperor Meiji of Restoration fame. And the people vied one with another to fulfil the great command, but in doing so they had only a forward gaze, and not an upward look. The result was that they did not have much time for meditation and introspection. The time-honoured Bushido soon left them; in its place rushed in the utilitarian philosophy of Bentham, making the people literally materialistic. The gods were dead in Japan,—at least so it was with the benighted millions for the past fifty years. Temples and shrines were good places for fools, they thought; periodic observance of religious forms, therefore, came to be but an empty service. Hypocrisy in the enlightened heights, debauchery among the rich, sham decorum in the proletarian class, and dishonesty in business and politics all pointed to the awful state of dark Japan during the period. What can you expect of the people at such a sad time? A little boy when once asked what a teacher was answered that he was a tool to convey knowledge. A sad definition that! but obviously the little fellow did not have any respect for his teacher as a person worthy of his trust and admiration, and I fear the teacher did not consider himself as such either.

In 30 out of 48 states in America the pupils in the grammar and high schools do not receive any religious instruction in school, as the Church and the State are considered separate, but a large proportion of the teachers are Christians; so are the masters in British schools. Thus the children there feel the benign influence

of their teachers constantly and are able to mould their characters after the manner of the Great Teacher Himself. When they enter colleges and universities they can receive instruction from the men duly appointed for spiritual work both in the chapel and dormitory. Especially in England students are kept under surveillance of their tutors, who endeavour to make perfect gentlemen out of their trust. In this they have been not unsuccessful, notably so in the two oldest universities of Oxford and Cambridge. They are gentlemen in the first place, and then scholars, so that either at home or in the world they are free, and have held before them high ideals of service for God and men.

Such we do not find in Japan, search widely as we may. All through from the primary schools to the university, teachers merely instruct their pupils, and professors only lecture on various subjects. True, they give occasional talks on morals, but these do not have any genuine ring in them. Nay, words without love or living experience are simply "noisy gongs or clanging cymbals." The mischief is that the Japanese students do not enjoy that link of fellowship existing between master and scholar in the West. The Japanese dormitories are mere living rooms of students without any of the cheer and spiritual uplift that comes from their elders. Thus the students in Japan suffer a great loss through these defects in the educational system.

IV

AMERICA IN JAPANESE EDUCATION

Honour is due to the American educators in Japan, especially to those indefatigable toilers who worked and laboured to place Japan on a solid foundation during the formative period of her education. Names like Fenollosa, Morse, Mendenhall, David Murray, and Ladd are familiar in Government circles as capable American educators who rendered a great service to Japan; but we must not forget also such names as Guido Verbeck, Samuel Rollins Brown, and J. H. Ballagh. The latter probably did not shine in the high places as full-fledged educators, but their words dropped in private conversation or in friendly chat were destined to influence men like Prince Ito, Marquis Okuma, Marquis Inouye, and hosts of distinguished men in political and religious circles. In the early seventies Captain Janes went to Kumamoto, and out

of the Kumamoto Band organized under him came the leaders of the Congregational Church in Japan: John Ing went to Hirosaki and from thence came the original members of the Methodist Church: Brown and Ballagh taught in Yokohama, and the foundation of the Presbyterian Church in Japan was laid by their converts: Clark came to Sapporo, and he made his name immortal by his farewell words, — "Boys, be ambitious,"— and by his faithful Christian disciples like Sato, Nitobe, Uchimura, and Miyabe.

Missionaries acted in a statesmanlike way in the task of winning Japan for Christ, when they established mission-schools in the leading cities all over the Empire in the early seventies. In spite of imperfections in equipment and in the teaching staff in those pioneer days, it is impossible to over-estimate the great contributions they have made to Japan. Indeed in their Christian influence and in their excellent service in training the better type of Japanese students as masters in English, missionary teachers have had matchless success. As the attendance in these schools was very small in those days the teachers naturally had more contact with their pupils, so that the youngsters were more easily influenced by their enthusiasm, both in life and in character. They had better opportunities, too, of talking with their teachers. That in itself gave them better drill in English speaking, and for some years it was almost impossible to find any superior student of English who had not been connected with a mission-school at one time or other in his life.

It is especially important to note that the first schools organized for girls in Japan have been by the Christian missionaries. As for centuries the women in Japan had been placed in subordination to men the education of women was long neglected even after boys' schools had been begun in earnest. The higher education of girls in Japan was thus in the hands of missionaries for many years. For a long time the mission-schools were highly recommended even by the opponents of Christianity as the safest abode for their daughters. There they learned English and letters and science: there they imbibed the noble spirit of Christ through the lives of their teachers; yes, there they learned the precious rights and supreme duties of women in equality with men. In fact women's status in Japan was decidedly improved through the mission-schools for girls throughout the empire.

In the Y. W. C. A., in temperance work, as editors of papers, in the kindergarten, as teachers of English, in the diverse fields of social service, and as the queen of the home, yes, no matter where they have been placed, the graduates of these schools have acquitted themselves splendidly, and to the glory of their alma mater.

Missionaries again have a large share in the theological education of Japanese clergy. Except the one seminary established by the late Rev. M. Uyemura, all the theological schools of any name in Japan are under the patronage of missionary societies: Thus with the rare exception of a few foreign-trained scholars and pastors the majority of the Christian workers in Japan have been students in these theological schools. This means that the general care and nurture of the Japanese Christians have thus far been greatly influenced by the missionaries. Even now a few missionary-professors still remain in theological seminaries working alongside Japanese professors who were their students in the years gone by.

V

CONCLUSION

Now to conclude. The future of Japanese education is not altogether bright. We do not find much religion in our schools; and education without God and Christ is not ideal. Something must be done, and that soon. The mission-schools do not wield as strong an influence as they did years ago. They have lost the old spirit of bold venture. In their zeal to comply with the Government requirements they have forfeited much of their power—a Samson without locks of hair, so to speak. Have the missionaries lost their old enthusiasm to win their students? or have the non-Christian members in the faculty outrun the spiritual, ousting their religious influence? That there are many learned professors without Christian heart or conviction, or worse still with antipathy to Christianity, in these mission-schools does not speak well for the spiritual influence in these institutions. May it not be wiser to resist the tendency to lift middle schools to “koto-gakko,” and “koto-gakko” to university grade so long as it is not possible to get genuine and outstanding Christian professors? The Christians in Japan, both native and missionary, seem to have

rushed after empty names rather than things real and more substantial. Bricks and stone they have piled up imposingly in their college campus, but do power and personality make it holy ground? Pity it is indeed! Why should we not endeavour to achieve more in quality than in quantity? Better sell out your mission-schools to money-making corporations, I say, if you cannot win souls for Christ in your magnificent halls of brick and stone.

There is another important point. I will not go so far as to say that the mission-schools get only the dregs of students; but nowadays the pick of the boys especially and also the girls are more anxious to enter the Government and public institutions where the teachers are, in the main, stronger and the equipment is usually better, than to go to mission schools. And yet there are some exceptions as in the case of the Gyosei-Gakko which is under the management of the French Roman Catholics. It is probably the best equipped private school in Japan, and as is naturally to be expected it has a crowd of applicants, the very best of students. The influence that the spiritual teachers wield in that school is marvellous, so much so that it has earned a nation-wide respect.

And why should we not duplicate this in our Protestant schools? Let us try by all means to organize a few but only the very best of middle schools and "koto-gakko" in our leading cities instead of vainly striving to establish professional colleges that can be left in the hands of more competent organizations for some years to come. Limit the number of students in each to below six hundred so that the closest contact may be kept by the professors with the students as in the colleges in Eton and Harrow. Once the strength of these schools is recognized, thousands of the pick of students will rush for admission, and the servants of God will have golden opportunities of influencing them to their lasting benefit.

Japan is still far behind in the higher education of women. Here is a great work the Church can do at this critical time. The Tokyo Women's College has been launched auspiciously, and it has already gained the whole-hearted confidence of the general public. Christian life and character somehow seem to abide in that quiet quarter. Why not multiply the same by three and four in the strategic points throughout the Land of the Mikado? Save the

cultured women in Japan unto the uttermost, and you will redeem the land for His kingdom.

Unlike the seats of Western universities the social atmosphere of the Japanese university towns is anything but good and cheering. There is hardly any healthy resort for lonely students to beguile their tedium; no noble society of the gentle sex to delight their hearts, nor any refined amusement without some inherent temptation. To cap it all, the lodging houses are often murky and dirty, while even the dormitories are bare sleeping places without any urge of cheer, comfort, and aspiration which one finds in the hostels in Princeton, Yale, and Harvard in America, and in Oxford and Cambridge in Great Britain. Given royal residences like these with their tutors and guardians, I am sure the student life in Japan will be transformed as never before. Years ago when the Inter-Church Commission of Survey and Inspection came to Japan to decide upon the urgent work of Japan the one great work they agreed upon for Sapporo was to establish a hostel for the University students in the romantic city of Clark and of his boys. To-day this claim is stronger than ever. Her enrolment of one thousand students has now doubled; the University has now three faculties instead of one, with a prospect of having two more colleges in the near future. Surely the Church in the West can do a great work for Japan through hostels for university students in different cities!

Another strategic enterprise, now much overdue, is to build a large gymnasium like one in Harvard University for the boys in Sapporo, the Edinburgh of Japan. That was agreed upon by Mr. Galen M. Fisher, for a long time the General Secretary of the Y. M. C. A. in Japan. That was a short time before the Great War. He had received the consent of Dr. John R. Mott as well as the hearty support of the national association in America in this great enterprise, but the war and its aftermath caused the plan to fall through. I still hold, however, that Christian hostels and Christian gymnasiums are mighty bulwarks to save Japanese students from ruin and temptation for the Kingdom of God, the more so since we cannot expect such institutions at the hands of the Imperial Government nor from the nonchalant Japanese people.

With ideal gymnasiums possessing up-to-date apparatus and fully consecrated men of grit and gumption, and with Christian hostels with leaders of burning zeal like Clark, student life in

Japan would be transformed. Oh, how I wish that the Church in America and Great Britain might see the importance of such work in Japan and come to her help at once!

Some folk may argue that the day of the missionary evangelist is gone forever as the native preachers can do the work with a fuller knowledge of their own people and in their own tongue, but whether that view is correct or not, there is no doubt but that there is big scope yet for the missionary in the diverse institutions of learning whether Government or private, where he can work with great success. For as I said above Japan is still very young to have men of sterling character; and the great nations of Britain and America blessed by the benign influence of Christ for centuries can well afford to help Japan with deeds of love and service. Yes, give us more men of genuine character, full of faith and grace, and the future of Japan is sure.

The Ministerial Task before the Church

Y. CHIBA

THE life and glory of religion is its ministry, but too often, alas! the ministry is rather a source of mortification and even spiritual death. So, in Japan, the future of Christianity is greatly dependent upon the quality of its ministry. Though the initial call may come from Heaven and the vocation be among the noblest given to men, yet we must not rely upon celestial forces entirely in the preparation of our young aspirants for service. They must be trained on this earth and by human instruments. We have the example of our Lord to guide us. Did he not keep the apostles at his side for a long period of training before sending them forth to preach?

In surveying the history of Christianity in Japan during the modern epoch what do we find to be the secret of success in this work of preaching the Gospel? Is it not the attention given by the early missionaries to Christian Education? We admire their foresight in not overlooking nor neglecting this important matter. By training Christian leaders for the future they laid sure and firm foundations. This policy has yielded good results in all parts of the non-Christian world but in our country it seems to have been especially wise. This is because our people have always paid great attention to intellectual development, and unless our young preachers are well grounded in the subjects they are to teach, they can never hope to cope with old and well-established religions whose priests are prudent, cultured and thoughtful. If we lacked wise and virtuous leaders the outlook for Christianity would be dark indeed.

What then shall we say is the first duty of the church? Is it not to search for young men whom the voice of God is plainly calling to this work and to assist them to respond? The heavenly call is not lacking in any age, as we know, but the will to hear and obey is often weak. Many stand at the crossroads doubting. Some hear a call but think it is not meant for them. So it is plainly the duty of the church to seek out such, to select and guide them and thus encourage them to heed the call and enter upon active preparation for their mission. it is important to re-

member, however, that the theological school is the place to train ministers, but not the place where they are discovered. They are reared not born in the divinity school. It may be a sacred place, but still we cannot gather grapes of thorns, nor figs of thistles.

Why is it that some localities produce a greater number of candidates for the ministry than others? Is it not due to the atmosphere—material and spiritual—within and without the churches of the places in question, and especially to the wise directing influence and guidance of the pastors of those churches?

But the mission of the church does not end when the candidate has been found. He has still to be educated and to that end schools must be organized and supported. It is true of course that at present a single denomination is not able to organize, equip and carry on such schools without help from foreign missionaries and foreign boards, but sooner or later the day will doubtless come when the churches themselves must be responsible for such schools. Indeed a beginning has already been made by some churches, but in general it is true that theological education is still largely in the hands of Foreign Mission Boards.

In discussing ministerial education let us consider the relative merits of schools at home and abroad for our candidates. In the past many promising young men have been sent abroad for training. Most of those who occupy important positions today and take an active part in directing the affairs of the Church, have been so educated. For some time to come this may be a good and wise policy. But it will not be practicable to educate all our students abroad indefinitely. Some provision for theological schools in Japan must be made.

The next question to be considered is that of denominational *vs.* union seminaries. The latter are economical in men and money, but the attempts at union so far made in our country have not been very successful. True, the single denomination is not capable of furnishing the teachers, libraries and equipment necessary for an up-to-date theological school, but so far the denominations have been unwilling to merge their distinctive characteristics in a union enterprise, and the difficulties have proved greater than the advantages. The few well-established and leading institutions have been especially dubious about the benefits of union on any other basis than that of "Come and unite with us."

Immediately after the great disaster of 1923, it was thought

the time might be favourable for such an union enterprise, but in a short time this idea was seen to be nothing but a dream. The ardour of the advocates of union cooled, and soon two new seminaries were erected on the old plan, and even a third is now said to be projected.

The advantages which are inherent in the denominational school are indeed many and substantial, for theological education is quite in a class by itself and distinct from other professional courses of study. In other professions prescribed courses may be taken in any good school, but it is not so in regard to the ministry. It is not a matter of mere intellectual training; sympathy with the denomination to be served and loyalty to its institutions are also required. The church demands not merely technical knowledge of her ministers, such as theological, biblical and historical courses furnish, but qualities far more important than such training produces. And these ultra-desirable characteristics, the writer thinks, can be secured in a denominational school better than in a union seminary.

Not long ago a certain denomination tried the experiment of having candidates trained in the school of a larger denomination but in the annual meeting of 1925 this plan of cooperation was given up by unanimous vote and the old policy of small-scale sectarian training resumed. What was the reason? Briefly this. It had happened that some of the students from smaller denominations were tempted to give up their own church and join that of the larger denomination. Such a tendency is very natural but no Church can approve of such a course of action on the part of its ministerial students. Denominational loyalty is already well established in our country and the requirements of each church and denomination are perfectly understood and their justice recognized. True, the sectarian tendency is one to be deprecated if it is carried to an extreme, but it is difficult to see how we are to do practical work along ecclesiastical and evangelistic lines without a good degree of denominational *esprit de corps*. While there are a few among the foreign missionaries who earnestly advocate union seminaries now, the great majority of Japanese Christian leaders are agreed in thinking that while as an ideal union is a beautiful thing, existing conditions in Japan today do not permit the realization of this ideal and probably will not for some years to come.

The writer nevertheless desires to have it understood that he favours the inclusion of theological courses for graduate students in any union university that may be established in Japan, because our present theological schools are entirely unequal to the demands made upon them by present-day religious life and thought. For example, a well-equipped theological school includes courses in religious pedagogy, social science, rural evangelization, newspaper evangelization, the evangelization of the proletarian class, etc., but in Japan most of our schools are lacking in such advanced work. Hitherto we have trained ministers chiefly for work among students or certain sections of the middle class population, but today the need of reaching every class is pressing upon us so heavily that it seems absolutely necessary to revise institutions and broaden their scope.

We realize also that we must not confine our efforts to educating pastors only. If we do, we shall find there are not enough churches to supply all our graduates with charges. At present the seminary is developed more than the church, and in some denominations the number of "unemployed" among our graduates are numerous enough to cause some anxiety. A certain denomination is said to have been forced to diminish the number of its candidates for the ministry, in order to carry out the policy of encouraging the formation of independent, self-supporting churches. The natural way of course is that the theological school and the church should advance *pari passu*, but since in the early days the school was intended as a place for the preparation of evangelists, it was necessarily a step in advance of the church, and even so it is today. Yet we must always bear in mind the prime necessity of developing the church.

One of the encouraging aspects of life in Japan at the present day is the attention which is being paid to social work, both public and private, in country, town and city, and also the fact that so many of the workers in this field are Christians. In some private colleges courses in these subjects are being given, and as I said before, the seminary for ministers should not lag behind secular schools in this regard. Undoubtedly additional funds will be needed if these courses are to be included, but they are very essential not alone for the sake of the student but for the sake of society as well. When the writer was abroad he was told that many men left the theological schools less fitted for work than

when they entered. How painful the thought! Yet is this not true sometimes in Japan also? Graduates of these schools may have obtained more or less knowledge of theology and biblical criticism, also an elementary acquaintance with Greek and Hebrew, but how often they have lost spiritual power, grown out of sympathy with the people they are to help, and left the seminary quite ignorant of popular psychology and the practical subjects so essential to success! The case being thus, their sermons are merely lectures, their eloquence ascends to the ceiling over the heads of the audience, and the empty echoes benefit no one. Half of the responsibility for this state of affairs must properly be borne by the faculties of these theological schools. Such should realize how absolutely necessary practical experience in preaching and evangelistic and pastoral work is to these young men. Let them not neglect to provide courses in the "science of human nature" and "common-sense" along with the technical instruction.

In closing, I should like to suggest three subjects as important for discussion in connection with our general theme—Theological Education:

1. The relation between so-called mission-schools and theological seminaries. It is generally supposed, and naturally so, that most of our theological students come from mission schools. However, the contrary seems to be the truth, as was some time ago ascertained by Rev. E. T. Iglehart and Mr. W. M. Vories, who have published (separately) the results of their investigations on this point. Today also the same conditions are found. Many very promising theological students are coming to us from non-Christian schools in the respective localities where they live. Is not this a challenge to bestir ourselves? We have heard it said that the chief excellence of graduates from mission schools is their greater knowledge of English. But surely this should not be the only point of superiority! Their ideal is a far higher one.

2. The next point is the relation of the theological schools to the Foreign Mission Boards. As has been said above, the indigenous Church in Japan has at present no resources which can be used for the maintenance of these schools, but this state cannot continue indefinitely. Gradually the Japanese Church must take over the support and control of the various educational agencies now in the hands of foreign mission boards. One of the first of these would be the theological schools, since we are best fitted

to conduct them successfully. If the Boards will entrust them to us accompanied by endowments large or small, as circumstances may warrant, the church will accept and manage them without hesitation. In thinking over details of management, the teaching staff naturally demands consideration first. Most of the schools without doubt would wish to retain the efficient service of our missionary teachers and coadjutors, especially in the language courses, etc. There are, it is true, some schools so ably staffed by Japanese instructors that they feel little need for other assistance but, in general, the distinction between native and foreign teachers can be disregarded. A good teacher is appreciated whatever his nationality or race may be.

But in regard to practical adjustment, several questions need to be considered. For example, what language shall the foreign professor use in the classroom? This depends partly upon the proficiency of his students in English. But it is a fact nevertheless that aside from English-language lessons, few students can listen profitably to a lecture in English on general or technical subjects. Some may understand, but as a general rule their ideas will be more or less vague. If an interpreter be used, a great deal of time is wasted in the process of interpretation. Such a method is apt to be disconcerting to both teacher and student. But when we come to number the missionaries who can teach fluently in Japanese we find them comparatively few, and even of these few, it is improbable that most could give the time and effort to read Japanese publications, recommend suitable articles to their students, examine essays and correct examination papers. All these things being considered, it seems to the writer that the teaching should be done mainly by the church and through Japanese instructors.

3. Finally, let me speak a word on the subject of co-education in theological schools. In the summer of 1925, at the Fukuoka Conference of the Japan Christian Educational Union, this topic came up in the round-table discussions. It seems some schools with a large enrolment of male students are permitting women to attend—in some cases merely as listeners. So far this experiment has been attended by no undesirable results—no bad effect upon character or life. Sometimes of course the preparatory training of the girl student is not equal to that of the men, but the possibilities are quite encouraging. Even in as important a school as Aoyama Gakuin (the Methodist Theological School) the experi-

ment is being tried. The plan economizes teachers and equipment and gives opportunity for developing common-sense in the ordinary relations of life. No doubt some cautious women educators will disapprove of this system as premature, but such must be reminded that social advancement is the order of the day and that women are daily becoming more respected and considered. Even in secular colleges the doors are being opened to them, so surely we Christians should take this step in advance without hesitation.

New Energies Which Through Closer Cooperation will be Released Among the Christian Forces of Japan

JOHN R. MOTT

THE baffling difficulties and grave dangers today confronting the Christian movement throughout the world are such as to make the task impossible if we seek to accomplish it with divided ranks. In all my thirty-five and more years of work among the nations, never has the task before us seemed to me to be so difficult. Never have our forces seemed to be so inadequate. At a meeting the other day I stated that, in my judgment, the next fifteen years will be the most difficult in the history of the Christian religion. Why? Not chiefly because of the forces which oppose us; nor because we are called on to deal with so many great issues simultaneously; nor because of the stern challenges that are sounding in the ears of the churches of all lands; but principally for the encouraging reason that never before have so many Christians awakened to the tremendous implications of the Christian Gospel. Thank God, we have come to a time when large numbers of followers of Jesus think He meant what He said, have come to believe with depth of conviction that He must be Lord of all or not Lord at all, and are dominated by the vision of the kingdoms of this world becoming the Kingdom of our Lord and of His Christ. At such a time, only the united and mobilized wisdom and experience and the sacrificial devotion of Christians of every name and clime will suffice.

What are some of the new or added forces which will be released in Japan through interdenominational, international, and interracial cooperation? Without a shadow of doubt, such cooperation will augment the financial resources placed at the disposal of the Christian movement. Today almost every church and missionary organization is hampered through lack of sufficient available funds. In not a few bodies the situation is alarming. What is the difficulty? The financial embarrassment is surely not due to any lack in adequate financial resources; nor to the fact that people are not disposed to devote their money to unselfish causes; nor to the fact that the resources in the hands of

the Christians are not increasing. Why, then, are not the financial energies of our constituencies more largely liberated for the great Christian cause? There are different answers to this question, but one of the most important is that our policies and plans do not impress those who could give largely as representing the wisest, most economical, and most productive use of funds. They are not at all staggered by the magnitude of the sums required for nation-wide and world-wide Christian objects; many of them are familiar with the requirements of large business enterprises. On the contrary, they cannot but wonder at the smallness of our plans and demands. They do not object to large expenditures, but they do object to any waste due to unnecessary duplication of expenditure and of effort caused by the failure of different groups of Christians to cooperate.

Time after time you and I have heard donors commend what we might call the zoning plan by which each of certain denominations assumes financial responsibility for the work in a given part of the country, or the economical and effective method employed by the Churches that unite in the support of union colleges and other educational and philanthropic institutions in different parts of the world, or the highly multiplying value of the work accomplished by various interdenominational agencies which have united in study, in planning, and in action. Without doubt, well conceived plans of cooperation will result in relating new tides of power to the Christian enterprise.

A policy of cooperation entered into heartily by our various Christian denominations and by the Christians of different nationalities will inevitably result in strengthening the intellectual leadership of the Christian movement. Here our need is admittedly great. It reminds one of an article that appeared in the *London Spectator* entitled, "First-Rate Events; Second-Rate Men." In the world today, events of the first magnitude and significance are transpiring, but is it not true that we have far too few leaders of the highest ability and furnishing to cope with these great and pressing issues? We need on every hand in the Christian movement more thinkers and fewer mechanical workers. There are all too few creative minds. Great indeed is the need of men and women who can re-think, re-state, re-interpret the message and, where necessary, revise the methods. Cooperation augments the intellectual resources of every cooperating body through pooling

the intellectual abilities and contributions of all. It would be difficult to overstate the benefits which have come to all the Churches at work in China, and to every agency interested in that field, from the work of the educational commission composed of the late President Burton of the University of Chicago, Professor Roxby, President Butterfield, President Woolley, Bishop McConnell, and Dr. Russell, together with their able Chinese collaborators. International cooperative plans have made available to all agencies interested in the uplift of Africa, both Christian and governmental agencies, the results of the discerning and constructive studies of Dr. Thomas Jesse Jones. Mr. W. J. McKee, a Presbyterian industrial missionary in India, has accomplished an educational work of great originality and of the utmost practical value. His experiences and conclusions should be made available to a score of other religious bodies, and some cooperative plan should be devised to ensure that this be done.

It is expensive business for each Church or mission to have to acquire in its own way a rare experience which, through cooperation can be shared with all. It is the very essence of cooperation, thus to make possible the thinking of one complementing or supplementing that of others. The need for the enrichment of mind and comprehensiveness of view which come from such united study and thought is more imperative just now than ever before. Why should certain Churches, missions and other Christian agencies continue longer to suffer intellectual impoverishment, and fall short of the intellectual mastery of their problems, and fail to afford a real intellectual leadership, through intellectual isolation, due in turn to the failure to cooperate?

Cooperation on the part of the Churches, as well as of the different nations which are engaged in these unselfish undertakings, will develop a larger and truer statesmanship for the Kingdom of God. Senator Root one day remarked to me that we may judge of the stage of advancement of the civilization and statesmanship of a nation by its ability to cooperate with other nations. I sometimes think we might reverse his statement, and say that only through cooperation do we have supplied the conditions which make possible the development of the most advanced stage or type of statesmanship.

The manner of life of far too many administrators and Church leaders is not conducive to the development of Christian statesman-

ship. One has in mind the fact that such a disproportionately large amount of their time and attention is today given to promotive activities. We need to be drawn out of the meshes of our ordinary financial and administrative routine into fellowship with kindred minds of other bodies. Every genuinely cooperative, unselfish enterprise brings us out into a land of larger dimensions.

The Christian message will be wonderfully enriched through the most intimate cooperation of all true believers. In fact, is not genuine cooperation and unity absolutely essential to ensure the giving of full-orbed expression to the message of the Church of Christ? Christ has not revealed Himself solely or fully through any one nation, race, or communion. No part of mankind has a monopoly of His unsearchable riches. The help of all who bear His name and who have experience of Him is necessary adequately to reveal his excellencies and to communicate his power.

How much the rising Churches in any country will be profited by entering into such cooperative relations as will keep them in touch with the organized Christianity of other lands! Surely every Church will profit from preserving intelligent contacts with historical Christianity. Name the century in the life of the Christian religion which does not have its rich contribution to make to every living Church of today. The same is true of creedal Christianity. Name the creed of Christendom which does not embody and state truths in terms which will help to buttress and strengthen every Christian communion. Moreover, what cannot each rising and struggling, as well as each strong and expanding Church, gain from the most intimate relation to vital and applied Christianity wherever it is found the world over?

Such cooperative relations will not only enrich our message but also, therefore, enrich our lives, enrich our spiritual experience, and wondrously enrich our spiritual fellowship. This leads us into one of the most profound mysteries and most transforming truths and processes of the Christian revelation. Well may we ponder, and ever and again ponder, the enriching and unfathomable ideas contained in the words, "Until we all come in the unity of the faith, and (as well as) the knowledge of the Son of God unto the perfect man, unto the measure of the stature of the fullness of Christ." Thus, through the knowledge of one another in the pathway of sacrificial service for one another in the great cooperative and unifying activities of the Kingdom, as well as

through the knowledge of the Son of God, we are indeed perfected.

The apologetic power or influence of the Christian religion will be enormously increased through genuine cooperation and unity. The unity or oneness among His followers down the generations, for which Christ prayed, was not to be regarded as an end in itself, but rather as a means to ensure the great central end of the Christian cause, namely, "That the world may believe." Thus this is the great, the triumphant apologetic. Wherever and whenever we find the Christian faith failing to sweep the field in triumph, we do well to examine ourselves as to whether one of the chief causes, if not the chief one, may not lie right here. Divisions among the Christians—denominational, national, racial—have ever been a stumbling block; but with the recent rapid shrinkage of the world these divisions have become more serious and intolerable than ever.

In my recent visits to different parts of the Moslem world I was solemnized and humbled to find that the principal argument the Mohammedans were using against us is that of our divisions. The same is true, when we get to the bottom of it, with reference to the attitude of unbelievers everywhere. To stand aloof from one another, or to fail to fraternize or to cooperate, belies our teachings and creates the impression that Christianity, like other religions, has lofty ideals, but that the practice of its followers or promoters shows that it is impracticable. We must do away with this stumbling block. To this God is unquestionably calling us. If we can forget that we are Japanese, Americans, Russians, Canadians, British, French, Germans, Dutch, Scandinavians, Chinese, Indians; or that we are Presbyterians, Baptists, Episcopalians, Methodists, Congregationalists, Lutherans, Disciples, Friends, Orthodox, in the work of making Christ known to peoples in Asia, Africa, Latin-America, or in North America or Europe, we have gone a great way toward proving to unbelievers who are moved by facts that the religion of Jesus Christ is the great solvent of the racial and national alienations of the world, and, therefore, is the mightiest force operating among men. The present is the time of times to present this apologetic.

Well-considered policies and measures and rich experiences in the realm of cooperation will give the Christian cause a fresh power of appeal to men and women of large affairs, of large capacity, and of large influence. We stand in need of just such a

power of appeal. We have lost something which in the pre-war days we had in the inter-denominational and international Laymen's Missionary Movement. What was it which enabled the Laymen's Missionary Movement to make such a powerful appeal to the imagination and the will of countless leading laymen? In the first place, it was the largeness of the task presented. In the second place, these men of large vision and large affairs were appealed to by the wholeness of the task. Above all, in the third place, they were impressed by the presentation of the oneness of the task; in other words, it was presented as a colossal co-operative undertaking which could not be accomplished apart from the united planning and effort of all the Christian forces. This was, and still is, the language which the modern mind, especially of men and women of large views, could understand.

The great powers of the new generation will be enlisted through large programs and plans of cooperation, federation, and unity, whereas a failure at this vital point may lose this generation to our cause. We do well to remind ourselves that we have a new generation to win to the Christian program. They have by no means been won, as I can testify from first-hand contacts all over the world. At present our plans do not powerfully appeal to the young men and women of from twenty to thirty years of age. We must present to them a challenge vast enough to appeal to their imagination, difficult and exacting enough to call out their latent energies, absorbing enough to save them from themselves, tragic enough to counteract and overcome the growing habits of luxury, love of ease, pleasure, and softness and overwhelming enough to drive them to God. Moreover, to win their whole-hearted allegiance, we must be able to show them that ours is a united task. Their minds are made up that they will not stand for divisive policies and plans. Their intimate collaboration with us and their increasing acceptance of the burden of responsibility for initiative and leadership are indispensable to us.

They have powers to bring to us which we simply must have. I refer to their abounding hopefulness, which alone can adequately counteract the pessimism which still so largely obtains even among Christians. They will bring to us a flood of idealism, for, thank God! many of them are still living on the mountains, and have refused to come down into the valleys in these days of reaction. They will bring to us that priceless power, the power

of vision, for this is a distinguishing characteristic of youth. This new generation will enormously augment the spirit of adventure in the Christian Church, and this is supremely desirable, for we are entering upon a period of unexampled warfare. You and I of an older generation stand ready to die fighting in our tracks for the same ideals and the same vision which command so largely the most discerning and unselfish of the new generation, but we shall not live long enough to fill in the vision. The new generation, however, have at their disposal the necessary unspent years to fill it with living content.

Effective, fruitful, triumphant cooperation is ever accompanied with fresh accessions of spiritual power. The reason is a simple one, but one that we are so prone to forget, namely, that the cooperation we so much desire can never be realized apart from the help which comes from superhuman wisdom, superhuman love, and superhuman power. Therefore, wherever it is achieved, it is found to be in line with the tides of divine power. No other great, desirable process and result is beset with such difficulties. There are the difficulties resulting from narrowness and prejudice—denominational, national, racial; difficulties due to pride and selfishness—personal, ecclesiastical, as well as of nationality or race; difficulties due to conservatism, fear, and lack of vision.

Moreover, there are unquestioned dangers which attend the development of cooperation between Churches and between nations. These difficulties and dangers, however, are in a very real sense our salvation. They will inevitably drive us to God, and serve to deepen our acquaintance with Him, and thus lead to the discovery of His ways, His resources and, therefore, His abundant adequacy. If we who cherish the vision of a coming better day of cooperation and unity were not confronted with situations which we honestly know are too hard for us to cope with, not only singly, but also collectively, we would by no means be so likely to seek His face, and to come to know His wondrous power. Some Churches, nations, and races are more in danger than others of relying on their strong human organization, their money power, their brilliant intellectual leadership, rather than on the limitless power of God.

Jesus Christ was familiar with the problem of disunion. His solution was strikingly unique. He summoned His followers to love one another, to serve one another, and thus actually to unite

with one another. By His own example and teaching He made it forever clear that this wonder work of vital union among those who bear His name is the work of God. He took them to an Upper Room. He washed their feet, and then said, "If I being your Master wash your feet, ye also ought to wash one another's feet." He thus revealed the irresistible unifying power of mutual, humble service. He took some of them to the Garden. While they failed to watch with Him one hour, their memory did not fail them, and later they pondered the depth of the meaning of His agonizing intercession, and of his sacrificial obedience even unto death, which broke down forever the middle wall of partition, and thus made possible the unity of all believers. He sent His disciples later to another room with instructions to tarry until they entered into a corporate experience—an experience where, as a result of having their differences submerged or gathered up into an unselfish comprehension, the conditions were realized which made possible the outpouring of the Holy Ghost sent down from heaven, and the triumphant progress of the early Christian Church. That through all time there might be no doubt among Christians, and that we might not miss the way, with reference to the deepest secret of achieving not only triumphant cooperation but genuine spiritual unity, He Himself set the example by praying that His followers through all time might be one. Only as we enter into the mind and heart of Christ by simple reliance upon a presence and a power infinitely greater than our own will we gain the spiritual dynamic essential for the realization of genuine cooperation and unity.

The Relation between Church and Mission in Japan

W. H. MURRAY WALTON

THE previous articles in this number of "The Japan Christian Quarterly" have set forth in some detail the present position of the Christian campaign in Japan, and its outlook and demands in the immediate future on the churches of the West. Through all the articles three ideas have been dominant, the Japanese church, the foreign missionary society, and the unfulfilled task. It is the purpose of this article to discuss the principles which must govern the relations between the three.

For this purpose it may be well, even at the risk of being platitudinous, to seek to answer in the first place and in the most general terms the question "What is the ultimate purpose of a missionary society in a non-Christian land?" Two types of answers will be given to this. Some with a passionate longing for the return of our Lord, who

" . . . with a hope more burning,

Faint for the flaming of Thine advent feet,"

and who regard this event as in a measure being dependent on "the making up of the number of the elect," will regard the winning of individuals to Jesus Christ as the ultimate purpose of all Christian service. Others, with a zeal no less, but who think of the Coming in terms of the Kingdom of God, will say that the supreme aim is the Christianization of the countries to which they are sent, meaning by that that they look for a society in which the ideals of Jesus Christ have the fullest and freest play, and which is a veritable Kingdom of God on earth.

Both of these ideas contain a very great deal of truth, but neither is complete in itself, for the simple reason that man though individual in his make-up is also a social being. It is impossible to emphasize one side at the expense of the other without loss. If, through the Christian Gospel, we are meant to grow "into the perfect man, into the measure of the stature of the fulness of Christ," then we must regard the mission of Christianity as He did in both its social and individual aspects. His charter is to "all the world" and "to every creature."

The aim of the foreign missionary society in any country may be therefore summed up as the establishment of the church, "the body of Christ," in that country. By this we mean a society composed of individuals, each in personal touch with its living Head, and at the same time by its organic nature capable on the one hand of sustaining and developing the life of its members, and on the other of so making itself felt in the life and thought of the nation as to set forward the day when it will have become one of "the kingdoms of our Lord and His Christ." Or, looking at this last ideal from another standpoint, as has been well expressed by Rev. H. R. L. Shepherd, "The church exists to get the the value of God accepted throughout the world." It was this ideal which possessed the greatest of all missionaries, St. Paul, and which made him tireless in the establishment of the churches that he might the quicker press on to the regions beyond, till like Wesley after him, he made the whole world his parish.

A clear understanding of this aim to begin with will go far in deciding what are the fundamental principles which must determine the relation between church and mission. Once we are agreed that the supreme purpose of the foreign missionary society in any country is the establishment of the church of Christ therein, then certain things follow as a matter of course. Though they are almost axiomatic in their character, yet we venture to set them down, as they are fundamental to the solution of the problem before us.

In the first place the church in a country must be a church of that country. That is, it must be indigenous. Such foreign expression as it may adopt should be only what it feels it desires and should not be regarded as essential. Of course this does not refer to that body of catholic truth, "the faith once delivered to the saints." This is the private property of no one church but belongs to the church universal, and is inherent in Christianity itself. One of the advantages that foreign missionary work offers to the indigenous church is that it places before it the expression of Christian life in other lands, but, with the important exception mentioned above, leaves the right of choice as to what it will adopt, what reject, to the discretion of the local church itself. To attempt to do otherwise is to do grievous wrong not only to this local church, but also to the church of Christ as a whole. As the late Bishop Westcott said in reference to the church in India:

"If we establish the loftiest type of Western Christianity in India as the paramount religion—and it is, I believe, impossible to do so—our triumph in the end would be a loss to Christendom. We should lose the very lessons which in the providence of God India has to teach us."

It is only when a church is truly indigenous that it can make the appeal that it should make to its own nationals. The winning of people to Jesus Christ by members of an alien race, while essential at a stage in the growth of the church, is not normal. As was said very truly at the Edinburgh Missionary Conference by one of the German missionary leaders, Herr Axenfeld, "The tree of heathenism will only be felled by the axe, whose handle is made of its own branches." This, of course, demands that the indigenous church be itself missionary. The extent to which the foreign missionary society can inspire the indigenous church with the same spirit is one of the surest measures of its success. As Mr. Oldham has said, "The essential thing, if Christianity is to become indigenous, is that its expression and propagation should be spontaneous. The driving force must be in the native church and not in the foreign agency."

In the second place it follows from the above that the presence of the missionary society is to be regarded as only a temporary matter. Writing of the policy of the early church missionaries, Eusebius says, "In foreign lands they simply laid the foundations of the faith. That done they appointed others as shepherds, entrusting them with the care of the new growth, while they themselves proceeded with the Divine grace and co-operation to other countries and to other peoples." The highest ideal that a missionary society in any country can have is so to establish the church in that country as to free itself the sooner for the conquest of new lands for Jesus Christ. The missionary above all others has "no continuing city"; his supreme desire is to render himself unnecessary. In the instructions given by the Church Missionary Society to its missionaries occur these words, "The Committee consider that it is impossible for missionaries too frequently to remind themselves that the task in which they are engaged is that of preaching the Gospel where Christ has not yet been named, and that the training up of the converts must not receive an undue amount of their time and labour." It is important to grasp the meaning of the principles thus set forth.

It does not mean that converts are to be baptized unprepared nor does it mean that the missionary society is justified in remaining in a country till the last soul is reached, the last mile covered; it does mean that the responsibility for the accomplishment of both these tasks, which the missionary society has initiated, rests with the native church. To quote Mr. Oldham again, "The proper aim of foreign missions is to establish in non-Christian lands an indigenous self-propagating church as a means to their evangelization."

This leads on to a third point. When is the missionary society to withdraw? Who is to determine the time of its departure? When we say that the aim of the missionary society is the establishment of the church, what do we mean by the word "establish"?

A church may be said to be established when it is self-governing, self-propagating, self-supporting, and capable of self-expression. The attainment of this fourfold ideal is of course a gradual process, in which some parts may be realized more quickly than others. For example in Uganda today self-support is far ahead of self-government; in Japan it is the reverse. The Indian church in certain directions, especially that of worship, have perhaps attained to a greater degree of self-expression than any other. In consequence of this the rate of withdrawal of the missionary society may vary along different lines. For example a church which is entirely self-governing and self-supporting may continue to feel for some time the need of the assistance of the older body in the tremendous task of self-propagation. But even help thus rendered must in no way be instead of the church, but for, with, through and in it. If the church were ever to regard the foreign missionary society as its agency for doing the missionary work which it should be doing for itself, its spiritual life would be at a very low ebb. But as long as the indigenous church feels the need of such outside help within its own borders there is a place for the missionary society. Yet, at the same time, the missionary society should ever be wide awake to the importance of the church taking over as soon as possible its own full missionary responsibility and should be ready to withdraw even earlier than the church desires if it feels that its continued presence is in any way putting a check on the missionary ardour of the church itself.

To sum up, the period of continuance of a missionary body is a matter for mutual understanding between the church and the

mission, in which the development of the spiritual life of the Church is the decisive factor.

With these general principles before us we may now go on to consider in brief detail their application to the present situation in Japan. It is all the more important to have them clearly in our minds in view of the variety of opinions set forth in the previous pages of this issue. One writer pleads earnestly for the continuance of foreign missionary help, especially in evangelistic work; another hints at the possibility of the day of the evangelistic missionary in Japan being over; a third says quite frankly that he doubts if the Medical Mission work, for which he pleads, can be done by missionaries; while a fourth, desirous of their help in theological work, hedges their qualifications about with so many conditions that if they were put into effect, hardly a missionary of that type would remain.

Now in considering these opinions it is important to remember the qualifications of those who speak thus. Without exception they are men who, had they been born in England or America, would have risen to positions of leadership in the churches of the west. They are men who know the conditions of such churches almost as well as they know the conditions out here. That such leaders exist is a striking testimony to the powers of self-government in the church of a non-Christian land. Their very remarks are a proof of how indigenous Christianity has already become in Japan.

We venture, therefore, to assert that the whole future of the work of the foreign missionary societies in Japan depends on the extent to which they are prepared to recognize this Japanese leadership. Self-government is a *fait accompli*; self-support is markedly on the increase. Self-expression, thanks largely to the apparently impenitent zeal with which we missionaries have impressed our western differences on the native church, is still weak. Self-propagation, while actual, is still wholly incommensurate with the task. It is in this direction more than in any other that the Japanese church today looks to the West for help. Such help, of course, does not limit the activities of the missionary society to rural evangelization. Any work which the indigenous church cannot at present undertake, and yet feels necessary, may still be the task of the missionary society. Institutional work in which the evangelistic impress and the spirit of service are not swamped by numbers, theological work in which the missionary is the

channel between his pupils and the zeal and thought of the West, church work, in which the missionary is under the Japanese pastor, and social work which has as its aim the raising up of Japanese social workers no less than that of the down-trodden are all valuable ways for helping forward the self-propagating elements in the church's life. But through all of them runs an ideal, an ideal which will determine the future relationship between church and mission, an ideal which is one of the hardest for us Westerners to realize and yet is absolutely vital to our continuance in Japan: it is the ideal of Him who said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The extent to which we approximate to this standard is going to determine our usefulness as missionaries in this, the land of our adoption.

The National Christian Council

THE KAMAKURA CONFERENCE

R. C. ARMSTRONG

ON December 21st, 1925, the Japan Christian Council and several other representative Christian leaders met Dr. John R. Mott in the Kaihin Hotel, Kamakura, for a Conference. This Conference was an enlarged meeting of the Executive of the National Christian Council. In view of the importance of Dr. Mott's message and his desire to have the whole Christian body represented, the leaders of the National Christian Council selected, largely from the co-opted members of the General Conference, a group of men to represent the Christian movement in Japan. Among these guests were the Editor of *The Evangelist* and the Editor of *The Christian Movement*; the President and ex-President of the Federation of Christian Missions and representatives from the Anglican group and the Greek Church. The gathering was purely informal; its findings are valuable suggestions to the Executive proper and through them to the General Meeting which will be held next Autumn.

The first session of the Conference opened with a devotional service, after which Bishop Uzaki, as Chairman of the National Christian Council, spoke, laying stress upon the fact that Dr. Mott had come at a very opportune time, in view of the great problems which confronted Christianity in the East: the Social Problem, the Evangelistic Problem and the Problem of Christian Education.

Dr. Mott then addressed the Conference, in outline as follows:

As I hear the rushing of the sea I am reminded that I come upon you at a time of "Rising Tide." There is no better expression to briefly describe the present world situation than "Rising Tide." He then dwelt upon several points of great interest. (1) "*It is a Rising Tide of Opportunity.*" I see open doors on every hand." There have been times when doors have been open but never a time when on every continent and in every part of every continent there were so many open doors. Never such an opportunity as now in Turkey. In conversation with some of the American Board officials he was told that Turkey, at present, offers the greatest opportunity she has ever offered. Of course there are difficulties but difficulties and handicaps are opportunities, not stumbling blocks. Difficulties are stepping stones to those who believe. Paul said "A great open door: and many adversaries in the way." He meant, I have great opportunities and in addition the advantage of difficulties. But how about Russia, where religion is regarded as an opiate and the Soviet

is determined to fight all forces of religion? But outside of Russia, are two or three million Russians open to religion, to befriend and help keep alive religion. When the day of larger liberty comes they will return to Russia with influence. He challenged anyone to point out a country or a period less open than now to opportunity.

(2) *It is a Rising Tide of Interest in Religion.* People are not only accessible but they are responsive. (3) *It is a Rising Tide of Sacrifice.* Not only in lands which are prosperous but in lands which have been exhausted, for example, Germany and France. For thirty years he has visited Germany every year except one. Never have the Germans given so generously, so sacrificially. The same is true of France and of the Greek Church represented by Archbishop Sergius. Not only are people willing to give of their substance but never has there been a greater appeal to life.

(4) *It is a Rising Tide of Expectation.* In every country people are expecting some manifestation of superhuman power. It is pathetic to observe the expectations of non-Christians in regard to Christianity. When crossing the Pacific, after the Washington Conference, Admiral Kato said to Dr. Mott, "We must now look to the leaders of Religion." A prominent judge at Geneva said, "Religion only can fill with living content these external arrangements which we are able to make." So throughout the world, the most discerning students of the time recognize that there must be a religious awakening. In every land wherever one enters into conversation with men we find them grasping after reality.

(5) *It is a Rising Tide of Vitality.* It is as nature in Spring life bursting out of the ground; or as beautiful flowers springing up in the desert. A certain spot which was desert is worth one thousand dollars an acre to-day; one hundred and fifty carloads of fruit are being taken out of that place which formerly was a desert. The Christian Movement is not static, not a mere human organism or vital organism. Here the figure breaks down. A Rising Tide is scarcely appropriate of Spiritual vitality because tides fall as well as rise. Spiritual life, however, flows forth from the fountain head, the source of life, and should do so continuously. The writer of Revelations, Chapter 22:1, describes it as "a pure river of water of life, clear as crystal, proceeding out of the throne of God . . . for the healing of the nations." It is more than a tide. It is a stream that does not cease pouring forth from the fountain head. But in regard to all the others, the Rising Tide is apt. It is wise to take advantage of the Rising Tide. Some believe that had Japan acted upon the advice of Nujima, she would have been a Christian nation to-day. If the Christians of Scotland had taken the advice of Alexander Duff, things would be different in India to-day. It requires wise pilots to guide the Christian forces at a time of Rising Tide. A good pilot must know his port, his course, as well as the hidden reefs and rocks. The existence and gravity

of these dangers cannot be exaggerated. But the pilot has precious cargo to bring to port: he must measure the cross currents. Failing to do so may mean wreckage. He must know the time. Now is the time to take advantage of the Rising Tide.

DR. MOTT'S SPECIAL MISSION TO THE EAST

Dr. Mott then proceeded to give his special message to the Conference. "We cannot afford to miss the way in this Rising Tide. We feel the need of a World Conference to take counsel because changes, extensive and intensive, make it necessary.

"It is necessary to restate and revise the policy of the Kingdom. The last few years have been rich in experiences and it is desirable that these experiences should be shared by all. In every nation the forces of the Church of Christ have been so busy they have had no time for world journeyings but now they need advice from other nations. They desire to know how they can advantageously cooperate. It is therefore proposed to call an enlarged meeting of the International Christian Council sometime in the next two or three years. This Conference will not be so large as that of Edinburgh but will be composed of about three hundred officially appointed, recognized leaders of the forces of Christianity. No time or place has yet been fixed but Jerusalem has been mentioned as a desirable place to meet. No programme has been determined. These undecided questions constitute the object of my visit to you. We propose to go about this Conference in a different way from that of the Edinburgh Conference."

Times have changed. This proposed Enlarged International Council meeting is being planned in a very democratic way. The leaders are taking counsel with all interested bodies. Dr. Warnshuis visits Europe and part of Africa: Dr. J. H. Oldham will visit East and South Africa and possibly part of the Congo, while Dr. Mott is making a tour of the countries lying around the Pacific. The people in America and Canada have already acted.

It is proposed, after all the information possible has been received from various parts of the world, to hold a meeting of the Executive of the International Missionary Council in Sweden in July. At that meeting the whole question will be fixed after a full review of all the facts obtained. It is also proposed to have a number of representatives of the indigenous churches present at that time in order to get the greatest possible light on the subject. The findings of the meeting will be in due course reported to the Japan Council in time for the General Meeting and will come regularly before the representatives of the Missions and Churches concerned. This will give ample opportunity for the most thoughtful and careful discussion of the whole question, including the proposed budget.

Dr. Mott then requested the Japan Council to say frankly, 1. Whether such a World Conference would be of value from the standpoint of Japan. 2. What kind of delegation should be sent from Japan. 3. From the standpoint of Japan what kind of subjects should be discussed. 4. How can we lay the most satisfactory foundations and make the most adequate preparation for such a meeting during the intervening years. 5. Where is it desirable to hold such a Conference, taking into account not only Japan but the fullest understanding and collaboration with other countries.

When the meeting was thrown open for discussion, several important questions were asked, in effect as follows:

Mr. Kagawa: How many nations have National Councils?

Dr. Mott: In the Western countries there are National Councils in the United States and Canada, the British Isles, then in Norway, Sweden, Denmark, Finland, Holland, Switzerland, France, Australia, and New Zealand. In others parts of the world, in Japan, China, India, Latin-America, South Africa; and one now forming, the Christian Council of Western Asia and Northern Africa.

Mr. Kagawa: How many missionaries are there in the whole world including America and Great Britain and other sending nations?

Dr. Mott: There are somewhat over 20,000. There are, it should be noted, different systems of numbering, some including the wives in the total figures given.

Mr. Walton: Is the International Missionary Council composed solely of representatives of the missionary societies, or does it include also representatives of the indigenous Churches?

Dr. Mott: The meeting in Sweden is of the Executive of the Council, it is made up of less than twenty members. None of them are representatives of the Churches like Japan, India, and China. At the last meeting of this Executive they voted to invite Japanese, Chinese, Indian and Latin-American representatives to meet with these to review the recommendations coming up from all the nations.

Bishop Welch: Would you be good enough to define a little more clearly the sphere of this proposed meeting two or three years from now? We have had the Stockholm meeting, and there is another proposed on Faith and Order. What would be the function of the International Missionary Council meeting?

Dr. Mott: In the sense that the others were not, this would be an official body, an enlarged meeting of this Council. They will weave into this meeting a large and fully adequate representation of the rising Churches in all the parts of the world that have been served by the missionary societies. When this Council was formed it was called the International Missionary Council. At that time the national or indigenous

bodies did not exist. One of the most important things growing out of the proposed meeting will be that they will institute processes that will result in making it not simply a missionary council but a council of the Churches of the world concerned in the world-wide extension of Christ's Kingdom. But to be perfectly clear, this is a meeting of the International Missionary Council as now constituted. It is probably the wisest move. If we wait to go through the processes of organizing the Christian forces of the world officially we will lose this most valuable opportunity. Let us use this machinery to assemble this larger body of men and women, and weave into it what the rising Churches will call an entirely adequate representation in numbers, and the initiative as to the personnel will be taken by them. Of course the International Missionary Council will have finally to appoint, but they will ask for the nominations. This meeting will not touch the matter of Faith and Order. Stockholm was unofficial, whereas this body rests on the basis of already organized machinery and will carry out this plan. It will deal with the questions that you deal with in your National Christian Council and other similar bodies. We are not going to deal with all of the internal problems of high specialization dealt with by specialized societies already in existence in various parts of the world. If I could fall back on the old word missionary, I would say this is to be a world-wide missionary council meeting, in which the Churches of Japan, China, India, Africa and Latin-America will be regarded as the equals of those of England, Scotland and Canada.

Edinburgh met without having approached officially any indigenous Church of Asia, Africa or Latin-America. It is unthinkable. Within a few years they will say, what were those folks thinking about that established the International Missionary Council? Why did they not constitute this on a different basis? What are the reasons for this world meeting? The changes that have taken place inside the Christian Movement necessitate our rethinking, restating and where necessary revising our policy. The quicker we do it the better, but we must have thorough preparation. If you want a great result, you have got to have a great cause, and the greatest cause would be to have every nation simultaneously get into this on the ground floor and help initiate the plan and topics and procedure and preparation. There has never been a time since Christ came that His followers in every nation were asked to give their ideas as to what should be considered in a world gathering and then to unite on common processes of getting ready. That has not yet taken place.

After two full meetings of the Conference, the delegates divided into various groups to consider the situation. As a result the following reports were presented.

1. COMMITTEE TO CONSIDER THE PROPOSED CONFERENCE

(1) That in our opinion the time is ripe for holding the proposed enlarged meeting of the International Missionary Council.

(2) That in our opinion the Christian Movement in Japan should be represented by at least ten persons, seven of whom should be Japanese.

(3) That thorough preparation for this meeting should be made by the Council in Japan. Special surveys should be made in Evangelism with special reference to industrial and rural problems, Education, Social and Racial Problems, Christian Literature, other Christian activities and Missionary Cooperation. To obtain these surveys and give proper publicity to these efforts, a special consideration will have to be given to the Budget.

(4) That in the choice of delegates, special attention shall be given to their ability adequately to represent all the important interests concerned and to report to special conferences to be held throughout Japan upon their return.

(5) That in our opinion Jerusalem would be a very suitable place for such a conference.

2. COMMITTEE ON EVANGELISTIC WORK

Introduction :

In considering the evangelistic task confronting the Christian Church in Japan to-day certain facts call for special mention.

(1) The vastness of the task :

Whole areas and classes are still practically unreached by the Gospel. For example, the problem of reaching the country population is still unsolved. Yet this section of the population feels the effect of modern thought and economic pressure in daily life as much as any ; and comprising, as it does, three-quarters of the population it has become increasingly important since the granting of universal suffrage. Again, the ever-increasing student population is feeling the effect of the influx of revolutionary thought to a degree unknown before.

(2) The relative smallness of the Christian Church to undertake so big an enterprise :

Despite the wide influence of Christian thought, there are not more than 150,000 Protestant Christians out of a population of sixty million.

(3) The present attitude of enquirers about Christianity. Evidence is forthcoming on all hands that there is a markedly increasing desire to hear the Christian message.

For these reasons the Evangelistic Committee, while recognizing that there is the opportunity for work in many directions, recommend that all the present efforts be concentrated along the two lines following :

Recommendations :

(1) That a special effort be made to reach definite limited areas of the country population by the use of local newspapers, followed up by evangelistic meetings and the distribution of literature in suitable centres. For this purpose they recommend that each year some three prefectures be chosen for this concentrated effort with a budget of ¥ 8,000 per annum, and that in making plans the fullest use be made of existing organizations.

(2) That a special speaker be invited from abroad to address mass-meetings of students in the chief centres of student life. That special attention be paid to the use of literature and of the press in connection with these meetings. That for this purpose the sum of ¥ 4,000 be set apart.

For the attainment of these two objectives the committee recommends that a full-time evangelistic secretary be set apart. The Evangelistic Committee recognizes the limitation of these plans, but they make them in the belief that with the blessing of God they will be the beginning of a new attempt to reach the whole nation effectively with the Gospel of Christ.

Signed, "K. Mori," Chairman.

3. COMMITTEE ON FINANCE

(1) We recommend that the National Christian Council assume the responsibility for the expenses, as these may be decided upon, of ten delegates to the proposed International Missionary Conference to be held probably in Jerusalem.

(2) We further recommend the acceptance of Dr. Mott's kind offer to raise Yen 5,000 per year for the period of two years in aid of the National Evangelistic Campaign.

(3) We also recommend the acceptance of Dr. Mott's further offer to raise Yen 14,000 per year for the period of three years—supplementing the regular annual budget of Yen 14,000 of the Council. This offer of Dr. Mott's is in order to make possible the securing of needed experts as well as the general enlargement and perfection of work of the Council.

(4) Again your Committee would recommend the hearty endorsement of the action of the National Christian Council to raise Yen 50,000 in Japan for the permanent offices of the Council in the proposed Christian Headquarters Building, and would urge that every effort be made to secure this amount.

(5) Finally we would recommend that the National Christian Council most heartily endorse the appeal for Yen 350,000. yet to be raised, as already forwarded by the Christian Literature Society to the Joint Committee on Headquarters Building for Japan.

Signed, "H. Nagao," Chairman.

4. COMMITTEE ON SOCIAL SERVICE AND SOCIAL REFORM

Inasmuch as we, representing the Social Service Committee, feel the extreme importance of the Christian Church giving serious attention to the various social problems confronting it today and of declaring its attitude thereon, we recommend that a special study be made of the subjects that follow and the results be published in tracts, magazines, etc., and be circulated within and without the Christian Church, with a view to its giving a lead on these questions. Further, with regard to the special subjects which the Social Service Committee of the National Christian Council have already under consideration, as, for example, the abolition of licensed vice, prohibition, the prohibition of night work of women, etc., we recommend that definite steps be taken during the year to rouse public opinion with regard to them. We recommend that a special research secretary be appointed for this purpose.

(1) Questions affecting the structure of society :

a. Communism. b. Socialism. c. Militarism. d. The securing of women's rights. e. Education in Christian citizenship. f. Union movements with regard to production, utility, cooperative consumption, mutual aid, labour and credit. g. Personal rights in the work of social reconstruction.

(2) Questions affecting personal rights :

a. Abolition of white slave traffic. b. Prohibition. c. Protection of children and infants. d. Protection of ex-prisoners. e. The relation of the sexes and sex hygiene.

(3) Questions affecting human existence :

a. Increasing death rate. b. Prevalence of disease—(1) Tuberculosis, (2) Trachoma, (3) Leprosy, (4) Venereal disease. c. Housing problem. d. The abolition of slums.

(4) Questions affecting labor :

a. Unemployment. b. Minimum wage. c. Night work of women. d. Rehabilitation of labour. e. Rights of immigrants and emigrants.

5. COMMITTEE ON CHRISTIAN EDUCATION

(1) We realize the increasing necessity of higher Christian education for the purpose of training in Japan Christian leaders along several lines of work.

(2) At present the most feasible method of realizing this purpose is by coordinating certain branches of University grade in the existing Higher Christian Schools and in such other Schools of similar grade and like purpose as may hereafter be established.

(3) For such coordination in these different institutions there ought to be formed a Union Council representing the coordinating Schools.

(4) We realize the necessity of establishing Christian hostels for students of Government and other non-Christian Schools of higher grade.

(5) We urge the development of the present Women's Christian College and recommend that Girls' Schools of proper grade, not so connected now, be encouraged to link up and cooperate with this Christian College for Women.

We further realize that additional financial assistance, both for more buildings and for endowment of the Women's Christian College, is urgently needed.

The whole Conference unanimously adopted the following resolutions :

BE IT HEREBY RESOLVED :

(1) That we thankfully recognize the gracious guidance of our Lord in bringing to us Dr. John R. Mott at this very important time of the Christian Movement in Japan.

(2) That we gladly testify to the inspiring and uplifting character of his messages to us and of the great purpose that his visit to us and to other nations has in view : and that we heartily pledge ourselves to do all in our power to assist in bringing that purpose to fruitful realization.

(3) That we express our hearty appreciation to Dr. Mott of the high privileges this Conference has brought to us.

(4) That we hereby place on record our sincere thanks to Dr. Mott for his most generous promises of assistance for the work of the National Christian Council in Japan.

(5) That we pray for Dr. Mott and those travelling with him God's continual guidance and protection, as well as a glad welcome and hearty cooperation in every place where he takes his message of the Kingdom.

Sunday School Notes

AN INVESTMENT IN YOUTH

H. E. COLEMAN

WHAT a change might come over the church in Japan if her leaders could realize the importance of making a proper investment in her youth!

The church is still a place for old people. It is organized by adults around the adult needs. One Japanese pastor said last spring that he did not invite children to his church service because they could not understand his sermons.

One thing that impressed me while in America and England last year was that one did not hear much of evangelistic campaigns, but one did hear a great deal of conventions and conferences and institutes for training young people for work for children and youth. This may have been because of my special interest, but I travelled in many states and came into touch with many churches and church leaders, and it seems to me that this may be taken as a characteristic of church work today. Summer training schools for workers with children are not only conducted by the International Council of Religious Education (three centres with many conferences in each place) but by state Councils of Religious Education and denominational Boards of Religious Education in many parts of the country. Single schools are attended by hundreds of workers spending from one to two weeks in intensive study, the courses continuing for two or three years, with collateral reading.

The wonderful growth of the week-day school of religion and the Daily Vacation Bible School (sometimes called the Vacation Church School) shows that the church leaders are realizing the importance of religious education as never before. Consequently the development of these schools calls for trained teachers as never before. Special buildings for religious education to accommodate the modern departmentally organized Sunday school and the week-day school of religion are being built beside old-fashioned churches, and new churches are being built to provide the equipment needed for the broad religious, social and recreational needs of the children and youth.

One of the most important indications of the change of emphasis in church work was the result of an inquiry conducted by a professor of religious education in Northwestern University recently. A questionnaire was sent out widely to pastors in the Middle West, and about 600 replies were received. One of the questions asked was, "What is the most important work of the pastor?" To this the majority answered, the work

of keeping up connections between the home and the church. The second most important work, however, was the work of providing religious education for the children and youth; and preaching was assigned third place. This means a new day for the child, and it spells revolution to the church finances. For hundreds of years most of the money of the church has been spent in preaching, but if the work of religious education is the most important work in the church it means that equipment and money must be provided to carry it on. It means that young people must be trained as teachers. This enquiry points out definitely and positively the trend of the future development of church work. This is why the church leaders of today are investing their money in training young people to carry on all kinds of religious, social and recreational work for children. They realize that the gospel of prevention is more profitable to the church and better for the community than the gospel of reformation.

Religious leaders and teachers for such an extensive program however, cannot be trained efficiently by summer schools and institutes alone. So the church is looking to her denominational colleges for training her leaders needed for this work. Up to about ten years ago it was often the case that young people got no more religious education in the denominational colleges than they did in the so-called "godless state universities." In fact sometimes they did not get as much. When they graduated and returned home they knew no more about taking hold and helping in the work of the church than they did before going to college. Business men asked, "Why should we support a denominational college that educates our sons and daughters in materialistic science only, and makes no proper contribution to the life of the church." So now our denominational colleges are putting in courses in religious education and Bible study that are producing leaders for the growing demands of the church. It is interesting too that the graduates of the theological seminaries who have had special training in religious education are in greater demand than those who have been trained in scholarship and preaching only. By far the most popular course in the theological school of Boston University is that on the principles of religious education by Dr. Athearn. It was inspiring to see about 200 in this class crowding to overflowing the largest room available.

Now the question is, "How are our churches and Christian schools in Japan meeting, or planning to meet the trend of the times?" Much of the Bible has been taught, but have we not been satisfied with the giving of Bible knowledge only, without leading to its application in daily life, and without giving the training in its use? Much has been done in the volunteer normal training classes conducted by teachers in the girls schools, but why should not such religious and cultural training be considered a definite part of our curricula?

Temperance Notes

MARK R. SHAW, EDITOR

OVER A BILLION AND A HALF YEN ANNUALLY FOR DRINK

THE amount of alcoholic beverages produced in the year 1923, the latest statistics available, and the retail expenditure for them, based on a conservative estimate, are as follows:

Saké	6,194,875 koku	at ¥2.25 per sho	¥1,393,746,875
Other stronger beverages ...	62,147 koku	at 5.00 per sho	31,073,500
Beer	805,905 koku	at 1.00 per sho	80,590,500
Foreign whiskies, wines and liquors, imported, estimate			5,000,000
Total drink bill, 1923... ..			¥1,510,410,875

This drink bill of over *one and a half billion yen* means an average annual per *family* expenditure of ¥129. The significance of the drink bill becomes clearer, however, when compared with the following statistics:

Total budget of the Imperial Government, year 1923-24.	¥1,519,376,034
Total value of all exports from Japan, 1923... ..	1,447,750,720
Total value of all imports into Japan, 1923	1,982,230,570
Total expenses for all public education, 1923	406,001,628
Total national debt, domestic and foreign, 1923	4,601,892,248
Total national debt, domestic and foreign, 1924	5,049,724,337
Total national loss in the 1923 earthquake and fire, latest estimate	5,507,376,034
Total national wealth of Japan, 1919, latest govern- ment estimate... ..	86,077,070,000

The seriousness of drink waste is suggested by the fact that while Japan's national wealth is only *one-eighth* that of the United States, her drink bill is *one-fourth* as large as that in America before prohibition. In proportion to her resources, therefore, Japan is today wasting for drink *twice* as much as America ever did! If America could not afford it, can Japan afford it?

Although the earthquake and fire of 1923 was called an "unprecedented disaster," careful estimates reveal the fact that every twelve months drink probably takes an even greater toll of human life than those lost on September 1, 1923 (104,619 dead and missing), and every *four years* the direct expenditure for saké would more than pay for the entire material

loss of that calamity. This does not include, of course, the indirect economic loss from the traffic. Some economists in Europe and America marvel, and not without reason, at the apparent rapid recovery of Japan from that sudden, tragic blow, yet a really greater marvel is that Japan stands up as well as she does under the continued and increasing economic waste of the alcohol traffic.

EXPENDITURE FOR DRINK IN A SMALL VILLAGE

A recent investigation in Uetemura, Kitakoma gun, Yamanashi ken, revealed the fact that the saké sold by the local *sakaya* in the course of a year amounted to an average of ¥142.35 per family for the population of the village. This is a little above the estimated average per family expenditure in the empire, which was ¥129, for 1923. As Uetemura is two *ri* from the railroad and has very few travellers, it may reasonably be assumed that the saké sold by this saké dealer was practically all for local consumption. When the low average total income for the people of Japan is considered, an annual per family expenditure of ¥142 for saké is a serious factor in keeping down the standard of living. This amount saved, or spent for useful household needs or furnishings would make quite a big difference in living conditions in only a few years.

THE MOST POPULAR POSTER IN THE NEW SERIES

The vote for the most popular of the NEW CONSERVATION-TEMPERANCE POSTERS, announced in the October issue of "Kinshu no Nihon," closed on November 10th. There were 1,254 ballots cast as follows:

No. 5 "Conserve National Wealth" (Annual drink bill ¥1,500,000,000)...	416 votes
No. 4 "Food or Poison?" (Saké wastes five million koku of rice) ...	262 "
No. 2 "Save the Children" (Alcohol increases infant mortality) ...	256 "
No. 3 "Saké or Education?" (Drink bill four times expenditure for schools) ...	176 "
No. 1 "Increase National Strength" (Alcohol's effect upon mortality) ...	144 "

One wonders whether this vote was given upon the merits of the posters as such, i.e. their effectiveness in presenting their respective messages, or whether it may be taken as an indication of the voters' estimate of the relative importance of the different aspects of the problem presented by the posters.

WHEN AND HOW MEN'S DRINKING HABITS ARE ACQUIRED

An interesting investigation was made in October, 1925, among the 167 soldiers of — Company of the — Regiment as to the age at which they began the use of alcoholic drink and the reason or occasion for their first drinking. While this investigation, made by a member of the engineering bureau of the military department, was, of course, too limited for any generalization to be made from it, it does give an interesting sidelight on this vital problem, especially in view of the present movement to have the age of the Juvenile Prohibition Law raised from 20 to 25 years. Twenty-five began drinking at 19 years of age and 134 began during the years from 15 to 22 inclusive. Seventy-three took their first drink on social occasions, thirty on ceremonial occasions, and twenty-seven at military gatherings.

Age when they began drinking	No.	Cause of first drinking	No.	
5	1	Formal social functions	26	Social occasions, 73 or 43%
6	2	Unavoidable social occasions		
7	2	where pressure of customs or		
10	2	majority attitude make drink-		
13	1	ing practically compulsory ...	16	
14	2	Young Men's Association meet-		
		ings.....	12	
		Village festivals	19	
15	11	Saké offered to gods	2	Ceremonial obser- vances, 30 or 17%
16	8	Marriage ceremonies	11	
17	18	New Year's greetings	10	
18	17	"Sekku"—Annual boys' festival.	1	
19	25	Celebration of new buildings ...	3	
20	23	Funerals and annual memorial		
21	21	services	3	
22	17			
23	3	Celebrations for young men		Military influences, 27 or 16%
24	2	entering military service	19	
25	3	Annual Festival of the Flag in		
27	1	the regiment	4	
31	1	Farewell meetings for soldiers		
		who have completed their		
		training.....	4	
		Parents' or brothers' drinking in		Individual causes 23 or 13%
		home after evening meal	6	
		In connection with occupation...	9	
		For medicine	3	
		For "culture's" sake	5	
		Abstainers	12	7%
		No information	1	

DR. MOTT'S ITINERARY—A CALL TO PRAYER

December 5, 1925

Sail from Seattle.

December 17—29

Japan and Korea, Conferences with the National Christian Council at Kamakura and Seoul, meetings with National Committees of the Japanese and Korean Association Movements, and consultation with Student Movement leaders.

January 1—15

China, meeting with the National Christian Council, Association Secretarial Conference, consultation with Student Movement leaders, also with the Executive Committee on the proposed Pan-Pacific Conference of the World's Student Christian Federation.

January 21—22

The Philippines, consultation at Manila with various groups of leaders—Church, Association, and Student Movement.

January 26—28

Singapore, consultation with the leaders of Christian forces.

January 30—March 4

The Dutch East Indies, visiting the Missions, attending the Missionary Conference, studying the possibilities of developing Association and Student Movement work.

March 17—April 16

Australia and Tasmania, addressing the students of the Universities, attending the National Missionary Conference at Melbourne, conferring with Church, Student Movement, and Association leaders.

April 21—May 11

New Zealand, addressing the students of the various Colleges, attending the National Missionary Conference, conferring with Church, Student Movement, and Association leaders.

May 11

Sail from Auckland for Vancouver, meeting en route in Honolulu with leaders of the Christian forces.

June 4

Due in New York.

OBJECTS FOR INTERCESSION

That those who go forth, the members of their families, and all those who, as a result of intercession, of carrying added burdens of responsibility, and of generous financial co-operation, have made possible this mission may be guided, shielded and upheld by a power infinitely greater than their own.

That in each field visited there may be a work of thorough preparation and conservation.

That the Conferences of Christian leaders may all prove to be truly creative occasions, and, to this end, that they may be characterized by vision, deep insight, pure motive, the spirit of unity, and courageous initiative.

That in the gatherings of students their gaze may be fixed upon Jesus Christ in His centrality and sufficiency, and that the serious implications of His wondrous Gospel for the whole range of life and of life's relationships may be recognized and heroically accepted.

That along the pathway of the entire journey men may hear the challenge for leadership of the Christian forces, and may dedicate themselves to lives of sacrificial service.

That as groups here and there come to close grapple with burning and emergent issues they may receive fresh accessions of superhuman wisdom, love and energy.

That the cause of international co-operation may be greatly put forward, and that Christians of the various communions may be drawn into a more vital and triumphant unity.

In Memoriam

PROFESSOR MASUKICHI MATSUMOTO

T. H. HADEN

PROFESSOR MASUKICHI MATSUMOTO, Vice-President of Kwansei Gakuin, died suddenly from a stroke of apoplexy, at his home on the school grounds, at 7:10 p.m., December 17th. He had been at work all day, and death seems to have come without warning and instantaneously. The funeral was held in the Central Auditorium of the school, on Sunday, the 20th, and was an extraordinary tribute to the worth and popularity of the man. The burial took place at Kasugano Cemetery, Kobe, by the side of his eldest daughter, who died only a few months ago. He is survived by the widow and two sons and two daughters, one of whom is Mrs. Kimura, of Osaka.

Dr. Matsumoto was born in Hiroshima in Meiji 3, so was in his fifty-sixth year at the time of his death. When sixteen years of age, while a student in the Chugakko in Hiroshima, he was influenced by Rev. T. Sunamoto and the late Rev. J. W. Lambuth, D.D., to become a Christian, and was baptized and joined the Methodist Church. He was influenced by the late Rev. K. Mito to give his life to the Christian Ministry.

He was educated in Hiroshima, where he graduated from the Chugakko; at the Theological Department of Kwansei Gakuin; and in the United States, where he studied at Asbury College, Kentucky, from which he received the degree of M.A.; at Vanderbilt University; and at Yale University, from which he received the degree of B.D.; Asbury College afterwards conferred on him the honorary degree of D.D. He visited America on two other occasions, once as a delegate to the General Conference of the Methodist Episcopal Church, South, when he returned to Japan by way of Europe, and once after the close of the World War.

On his return to Japan in 1901, he was married to Miss Haruye Shiba, a brilliant and accomplished teacher of the Hiroshima Girls' School and a sister of the present editor of *The Japan Times*, who survives him. He at once became a teacher in Kwansei Gakuin, Kobe, and gave the rest of his life to Christian education in that institution, first in the Academy and afterwards in the Theological Department.

Dr. Matsumoto was a well-equipped man when he entered upon his career as a Christian educator, but he was a diligent student, and grew steadily in his knowledge of books, men and things, until he came to occupy a unique position in the school. His ability, fairness and practical wisdom gave him an outstanding position in the school and among the Christian educators of Japan. At the time of his death, he was acting-

President of Kwansei Gakuin, in the absence of President Bates on furlough, a member of the Board of Directors and Head-Chaplain. He was also Chairman of the Board of Education of the Japan Methodist Church. All of his work was characterized by ability and a fine sense of responsibility. In every position he filled he had a valuable contribution to make.

He had a wide circle of friends and acquaintances. A natural kindness and a fine flow of wit and humour, which was never used to wound, characterized his public speech and private intercourse, and made him a welcome addition to any group. The two thousand people present at his funeral, the hundreds of letters and telegrams of sympathy, and the extraordinary number of floral tributes and representatives of men in high official position and important organizations and institutions were far more than a tribute to the Vice-President of Kwansei Gakuin. They were a tribute to the man himself. A friend, a brother, one who had helped in time of need, had fallen, and they were tributes of love, gratitude and friendship. When his death was announced in the school chapel, many of the young men could not refrain from weeping.

One of the finest things about Dr. Matsumoto was his evangelistic zeal. For the past two years he was Head-Chaplain of the school, and made a great contribution to the religious life of the students and teachers. But throughout his whole career, he was a gospel preacher of zeal and power, and as he grew older, he felt more and more strongly the importance of the church as an institution. He was firmly convinced that nothing could take its place, and he believed that its success depended primarily on the character of its ministry—its integrity, consecration, ability and zeal.

Dr. Matsumoto was a passionate lover of his own country and people, and second only to these, of America and her people. Whatever disturbed the kindly relations of these two peoples was unmixed sorrow to him. He was deeply hurt when the "exclusion clause" was included in the new American immigration law. He felt that Japan had been wounded in the house of her friend. But as time passed, I think he realized that America was Japan's friend still in spite of the "exclusion clause."

We shall all miss him sadly at Kwansei Gakuin. A beloved friend and brother has suddenly vanished from our midst. But the world is brighter and better because he was a sojourner here for a while.

Book Reviews

"THE LIFE, LETTERS, AND RELIGION OF ST. PAUL." C.T. Wood, B.D., Fellow and Dean of Queens' College, Cambridge. M. & T. Clark, Edinburgh.

This book may be bought at the Christian Literature Society or the Book and Tract Society at the comparatively low price of ₹ 4.80.

The writer of this brief notice can confidently recommend Mr. Wood's unpretentious volume as the best aid to the study of St. Paul's Life and Letters at present available in the English language. The publication of such a book so soon after Dr. David Smith's "Life and Letters of St. Paul" (1919), and Dr. McNeile's "Life, Letters and Christian Doctrine of St. Paul" (1920) is significant of the immense interest taken now-a-days in the revised study of Paulinism and all that word implies. Mr. Wood's chief motive in adding one more to the many books on St. Paul "was the desire to examine, as simply as possible, St. Paul's religion." "Other writers of his life," he says, "concentrate more on his theology; and we need books which will interpret his religion in terms which touch men's own experience of life rather than in the theological jargon, which the modern mind finds both dull and unconvincing."

It is this simplicity of treatment, this bringing of St. Paul's life and character and thought into vital relationship with modern experience that constitutes the special value of this book. The author's attitude towards the various critical problems to be met with in New Testament study is moderate and scholarly to a degree; and a special word of praise is due to the admirable paraphrases of St. Paul's Epistles.—G. H. MOULE.

"RELIGION AND NATURAL SCIENCE." E. Haigh, M.A., B.Sc. Student Christian Movement. Price 4/6, paper covers 3/-.

One of the most hopeful and healthful signs in the world of thought today is the growing understanding between the representatives of religion and science. It is not yet possible to say that religion and science are actually reconciled, but the process is going on, despite events in some quarters. The claims of extremists on either side are given considerably less attention by the people who count than they would have received thirty to fifty years ago.

One of the chief reasons for this is a clearer understanding of the respective functions of religion and science. "The aim of science is description. The aim of religious theory is interpretation. The two may clash in form, but in idea they are incommensurable." What has been one of the most fruitful causes of friction in the past has been the failure

to realize this distinction, the tendency of the one to trespass to an unwarranted degree on the domain of the other.

In the book "Religion and Natural Science," written by one whose living faith and scientific mind are apparent in every chapter, we have an admirable introduction to the study of the whole question. The most valuable part of the work is the temperate discussion of the relations between religion and science in general. The more detailed application to evolution, the new psychology, and natural law suffers from an inevitable brevity, but they are nevertheless masterpieces of fair statement. The purpose of the book is to show science as a handmaid to lead us towards faith in God.

The book reveals a wide reading and is enriched by copious quotations from those whose opinions have a right to be heard.

We can recommend the book as suitable for a boy leaving school for the University, and we venture to suggest that it is one which might well be translated into Japanese, for it is stamped throughout by the experience of one at whose feet it was our privilege to sit during the happiest years of boyhood's days.—W. H. M. WALTON.

"FORTY YEARS IN JAPAN." Rev. J. P. Moore, D.D. Price, \$1.00.
Board of Foreign Missions. R. C. U. S. A.

This is the title of a recently issued autobiography by Rev. J. P. Moore, D.D., the senior foreign missionary of the Reformed Church in the United States, though now retired from active service.

It appears that his first wife—for Dr. Moore was married twice—was chiefly instrumental in his deciding to offer himself for service in Japan. As a girl she was interested in foreign missions, and when the call was issued for a second missionary, married, without children and experienced in pastoral work, Mrs. Moore at once expressed a willingness to go and encouraged her husband to apply for the appointment. It thus came about that the Moores reached Tokyo in October, 1883, joining the Church's first foreign missionary family—Rev. and Mrs. A.D. Gring—who shared their home at No. 28 Tsukiji with the new comers until a suitable house could be found for the latter.

While living at No. 50 Kami Niban-cho, in Kojimachi Ward, Tokyo, Dr. Moore organized a small congregation, which was afterwards united with a similar group across the street, the resulting large congregation becoming what is now the influential Fujimi-cho church (*Nihon Kirisuto Kyokwai*), of which the famous Dr. M. Uemura was pastor until his sudden death last year.

Mr. Gring had organized in 1884 a church in Nihonbashi Ward, which later was removed to Mitoshiro-cho, Kanda Ward, and both Dr. and Mrs. Moore interested themselves in the development of this flock,

especially after the Grings left the Reformed Church for the Episcopalian.

A third enterprise in which Dr. Moore was interested is the church in Hara-machi, Koishikawa Ward. Miss B. Catherine Pifer had a large share in the starting of this congregation and its development to self-support.

But Dr. Moore, though mainly what is called an evangelistic missionary, as occasion demanded also engaged in other activities. For a time he was a teacher of English in the Peers' School and in a private school in Tokyo. Removing to Sendai and then to Yamagata, he taught in the Anglo-Japanese School which had been founded there by the prefectural governor and other influential people. He and Mrs. Moore, with their Christian Japanese associates, started the church that still exists in the latter city. The Anglo-Japanese School having been closed permanently, the Moores moved back to Sendai, where they engaged in both educational and evangelistic work. Mrs. Moore also, wherever she lived, visited the sick in hospitals. During the Russo-Japan War she was active in work for the wounded soldiers in the military hospitals of Sendai. Unfortunately she became a great invalid, and the best of medical and surgical aid both in Japan and in the United States proving unavailing, she finally passed away at Biltmore, N. C., in December, 1910.

On Feb. 8, 1913, Dr. Moore married again, the bride being Miss Anna DeForest Thompson, who for twenty-five years had been a teacher in Ferris Seminary, a (Dutch) Reformed girls' school in Yokohama. This happy union continued for nearly ten years, when it was broken up by Mrs. Moore's death Dec. 9, 1922.

Less than two years after this sad event Dr. Moore returned home on furlough, and the Board of Foreign Missions, with his full consent, placed him on the retired list. Since then he has given to the public his memoirs in an attractive and well-illustrated book of 221 pages. The story is written interestingly and gives, not only the facts of a long missionary career, but also a good deal of general information, useful to students, of the planting and growth of the Gospel seed in Japan. Often it seems as though there were scarcely any progress year by year, but seen through a vista of four decades the changes are simply wonderful.

—H. K. MILLER.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Gillilan, Hokusei Jogakko, Sapporo, by the 20th days of March, June, September, and December respectively. Contributors will oblige by making them as concise as possible, and by drafting them in the form now in use.

BIRTH

McMILLAN. On October 11, at Taihoku, Taiwan, to Rev. and Mrs. Hugh McMillan, C. P. Mission, a daughter, Ruth Mary.

ENGAGEMENT

MARSHALL—ACKISON. Rev. David Marshall to Miss Maude Ackison, both of the C. P. Mission, Taiwan, the marriage to take place in Kobe at an early date.

MARRIAGE

HUTCHINSON—PEARCE. On Dec. 30, at Fukuoka, by Rt. Rev. the Bishop in Kyushu, Rev. E. C. Hutchinson to Miss D. M. Pearce, both of C. M. S.

ARRIVALS

DENTON. On Christmas Day, Miss Grace Denton, P. E., formerly of Fukui, from furlough. Miss Denton is to be stationed at Obama.

HOARE. On Nov. 10, Miss D. Hoare, J. E. B., from furlough. Miss Hoare is stationed at Koyama, Tokyo-fu.

ROWLAND. On Oct. 30, Dr. and Mrs. G. M. Rowland, A.B.C.F.M., formerly of Sapporo, from furlough. Dr. and Mrs. Rowland are located at 645 Togoshi, Hiratsuka-mura, Ebara-gun, Tokyo-fu.

DEPARTURES

BABCOCK. On Nov. 15, Miss Grace Babcock, A.B.C.F.M., of the Kobe Woman's Evangelistic School, on health leave.

DeFOREST. On Nov. 15, Dr. Charlotte B. DeForest, President of Kobe Jogakuin, to be absent several months in America in the interests of the college.

HALSEY. On Jan. 12, Miss Lila Halsey, P. N., of Joshi Gakuin, Tokyo, on health leave.

HOWARD. On Jan. 12, Miss R. D. Howard, C. M. S. Osaka, on furlough.

KERR. In January, Rev. and Mrs. Wm. C. Kerr and family, P. N., of Keijo, on furlough.

MILLMAN. On Dec. 5, Rev. R. M. Millman and family, M.S.C.C., Toyohashi, on furlough.

NICHOLSON. On Dec. 11, Mr. and Mrs. H. V. Nicholson and family, Friends' Mission, Mito, to be absent in America until April, 1926.

SOMERVELL. On Jan. 12, Miss M. C. Somervell, S. P. C., Numazu, on furlough.

STEADMAN. Rev. and Mrs. F. W. Steadman, N. Baptist Mission, Morioka, on health leave. Home address: Granville, Ohio, U.S.A.

STROCK. On Dec. 1, Miss Ada Strock, Evangelical Mission, on health leave. Home address: Springtown, Pa., U.S.A.

MISCELLANEOUS

NICHOLS. Rev. S. H. Nichols, Bishop-elect of Kyoto, will be consecrated Bishop, on April 26, 1926.

SIMPSON. The Rt. Rev. John Basil Simpson, henceforth to be known as Bishop Basil, having been consecrated in London, Bishop of the Church of England in Kobe Diocese, has been formally recognized by the Nippon Sei Ko Kwai in Kobe and has taken office there. Address: "The Firs," Shinomiya, Kobe.

TAMMINEN. On Dec. 11, Rev. K. W. Tamminen, Superintendent of the Lutheran Gospel Association of Finland, arrived in Japan on a tour of inspection of the Finnish Lutheran Mission in Tokyo and Nagano-ken. He will remain until February.

TENNY. Dr. and Mrs. Charles B. Tenny, N. Baptist Mission, Tokyo, are detained in America because of Mrs. Tenny's health.

WILLIAMS. Rev. G. W. Williams, C. P. Mission, Taiwan, who is in Canada on furlough, has been obliged to resign from the mission because of ill-health in his family.

THE CHRISTIAN MOVEMENT IN JAPAN NOTICE

The Secretaries of the various Missions are kindly requested to get into the hands of the undersigned *Memorial Notices* on the members of their respective Missions that have passed away between the two Annual Meetings of the Federation of Christian Missions in 1925 and 1926.

Memorials on the following have already been provided for: Mrs. McCauley, Miss Boutflower, Miss Goodwin and Miss Imhoff.

By action of the Editorial Committee the *maximum* length of each Memorial in the "Christian Movement" volume for 1926 is to be *one page* in the book (about 300 words).—A. OLTMANS,

Necrologist and Editor "The Christian Movement"

FEDERATION OF CHRISTIAN MISSIONS NOTICE

Mr. H. V. Nicholson was called to America on furlough and has resigned as a member of the Executive Committee of the Federation of Christian Missions and as the Treasurer of that organization.

Rev. Clark P. Garman, 477 Naka Shibuya, Tokyo Shigai, has been elected as Mr. Nicholson's successor, both as a member of the Executive Committee and as Treasurer. Please send all fees to Mr. Garman hereafter. Dr. Stirewalt will continue to receive and to forward the gifts for the Children of Harbin.—HARVEY BROKAW, *Secretary F. C. M.*

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